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RECORD OF CHRISTIAN WORK

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CHRISTMAS NUMBER

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NUMBER 12

DECEMBER, 1932

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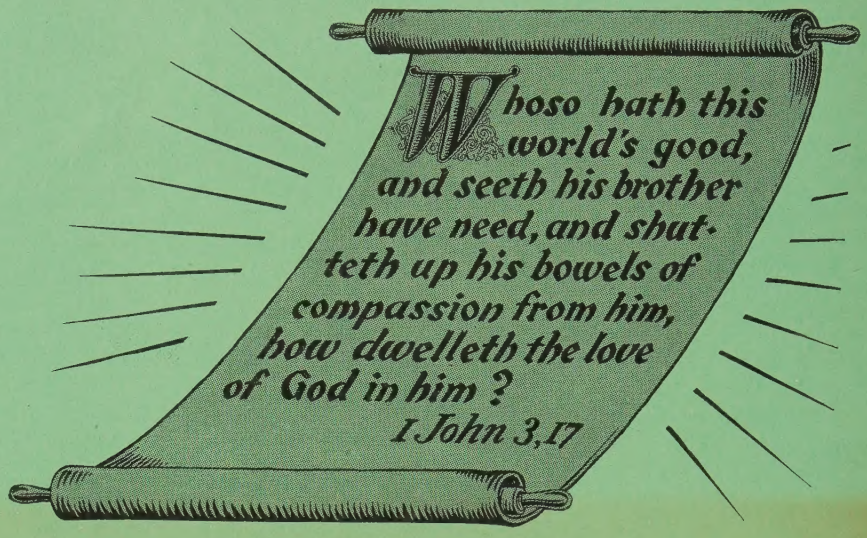
The Love of God—Does it Dwell in You?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I John 3,17

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Current Thought

✠ You cannot have supreme thought save as the tall flowers rising from a great mass of thought.—John Masefield.

✠ The men and women who do most for religion are not its advocates but its witnesses, for religion is best expressed in lives.—Wm. Lyon Phelps.

✠ It's hard to believe in spankin' when you study the grown-ups around you an' remember they was spanked frequent when they was little.—Aunt Hettie.

✠ Christ is more than a torch-bearer,—he is the light. He is more than a teacher,—he is the truth. He is more than a way of life,—he is the life!—Gordon Palmer.

✠ To believe in Christ because of the church's decrees and determinations is to believe in the church, not in Christ, and to accept its infallibility instead of his sovereignty.—A. M. Fairbairn.

✠ Once, says Bishop Johnson of Colorado, the hypocrite stood up in church and thanked God he was not as those without. Now he stands on the sidewalk and congratulates himself that he is not as those within.

✠ Those things in life which we know with the highest degree of certainty, a certainty which no argument can shift, lie for the most part beyond the reach of logical or scientific demonstration.—Nathaniel Micklem.

✠ I have come to realize clearly that when I cannot preach the incarnation, the crucifixion, the resurrection, I shall have ipso facto given up proclaiming the gospel of the blessed God, and might as well take up gardening.—J. D. Jones.

✠ The missionary is not the contribution of the superior to the inferior. He is counsellor, co-operator, friend, teacher, sent from the older churches as they strive to occupy areas of interest as well as regions of space in their respective communities.—Kenyon Butterfield.

✠ Not long ago Harry Elmer Barnes said:

"Astronomically speaking, man is almost negligible."

Professor George A. Coe came back with this:

"Astronomically speaking man is—the astronomer!"

New York State.

For several years I have taken the Record, and enjoy it as the best religious magazine that comes to the manse. —W. C. M.

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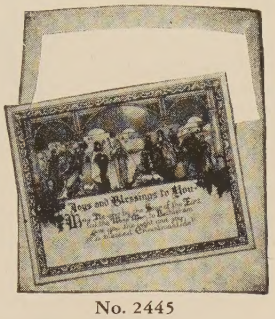

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Appropriate for a gift to a child is **The First Christmas,** *a book which tells the Christmas story in a novel way. The cover makes the Bethlehem stable; from the pages are cut figures of the group which figured in the Christ Child's birth. The thought is presented that children do a real service to others in telling the story. Order by* **No. 1448.** *75 cents each.*

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No. 2011

No. 2010. A Christmas tree in red, green and gold decorates cover.

No. 2011. Jovial Santa Claus is reproduced in red, green and gold.

Church School leaders are using our Sunday School, Home Department, and Adult Bible Class Calendars for Christmas greetings. These three calendars, of 12 pages each, with covers attractively printed in colors, are 5¼ x 8¼ inches in size. An eyelet at top is for a tack or cord. Brief poetic selections, lesson titles and golden texts are included, as well as daily Bible readings. 10 cents each, postpaid; **$9.00** *a hundred, delivery extra.*

Stimulate Christmas giving by using a holiday offering envelope. **No. 292:** Design of religious art lithographed in five colors. Size 3½ x 5½ inches. **$4.50** a thousand; **$2.75** for 500; **75** cents a hundred. Delivery extra. **No. 293:** Gummed offering envelope with lithographed design in color. Size 2⅜ x 3⅝ inches. **$3.50** a thousand; **40** cents a hundred.

For gift suggestions, other church school supplies, and a comprehensive holiday list of religious and general books, write for our new Christmas catalogue.

Westminster Press

Witherspoon Building, Philadelphia; 156 Fifth Ave., New York; 216 S. Wabash Ave., Chicago; Granite Building, Pittsburgh; 914 Pine St., St. Louis; Presbyterian Building, Nashville; 234 McAllister St., San Francisco.

The Christmas Seal Goes to School

Miss Ethel A. Grosscup of the National Tuberculosis Association

The mind of the child went to school for many years before it was realized that his body also should be taken care of. This country was not thoroughly aroused to this responsibility until results of the physical examination of men for the army during the World War revealed such a large number with physical defects.

Health instruction for students still is comparatively new for the public schools generally, although a few years ago the National Education Association placed "Health" at the head of the list when framing their objectives. Childhood is recognized as the best time for habit formation. Then, too, with compulsory education laws, most children attend schools. This presents a golden opportunity to concentrate the work on large numbers with a maximum of efficiency and a minimum of effort.

In grade schools responsibility for teaching health to children falls largely upon the regular teacher. She is obviously the person who should do this, for is she not with the children most of the time day after day? To her, therefore, we look for the great bulk of work to be done. Yet in many instances she has had no preparation for this responsibility. How then can the result be accomplished?

In many parts of the country Christmas seals provide the answer, for tuberculosis associations, which are supported by the sale of Christmas seals, use part of their funds to employ health teachers to help instruct school teachers to train children in health habits. School administrations have welcomed this assistance with open arms, and in many instances, after a brief period to permit a convincing demonstration, have placed permanently on the school staff the worker who first was supplied by the local tuberculosis association.

These workers not only help train teachers in newer health knowledge, but in many cases have influenced school authorities to permit the local tuberculosis association to conduct a free tuberculin testing and X-ray examination of all the school children, and have arranged to secure the parents' permission to examine their children. By means of such examinations it is possible to detect at an early age those children who need particular care, and if possible to prevent a later breakdown from active tuberculosis.

Having discovered such children, the local tuberculosis association takes steps to care for them. This often is done where necessary by providing free light lunches of hot soup, or crackers and milk, in the middle of the morning, special rest periods, caring for the children at the preventorium maintained with Christmas seal funds, arranging for a special open-air classroom for all such children, and having the tuberculosis nurse assist the family in any way possible.

And so the Christmas seal pursues the elusive tubercle bacillus unceasingly with a rounded program of prevention, diagnosis and treatment. True, the seals cost only a penny each, but that fact permits everyone to take a hand in protecting the nation's greatest asset—her children.

Week of Prayer
January 1–7, inclusive, 1933

Sunday, 1st—First Things First
Monday, 2nd—The Church's Treasure in Childhood and Youth
Tuesday, 3rd—Unity of the Faith
Wednesday, 4th—Facing Our Unfinished Tasks
Thursday, 5th—Marshalling Our Resources
Friday, 6th—A Witnessing Church
Saturday, 7th—The Secret of Prevailing Power with God and Men.

The full program may be obtained from the Commission of Evangelism of the Federal Council, 105 East 22nd Street, New York City.

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Do more than exist: live!
Do more than touch: feel!
Do more than look: observe!
Do more than read: absorb!
Do more than hear: listen!
Do more than listen: understand!
Do more than think: ponder!
Do more than talk: say something!
—John Harsen Rhoades.

The First Heresy

JOHN A. HULTON, D.D.

Strange as it may seem to us, the first heresy in the church was the denial not of the divinity of Jesus but of his humanity. The first Christians had no difficulty, in the light of their warm and indisputable experience of Christ, in attributing to him the name and quality of God. The difficulty for them was to believe that, being such as he was, they were right in calling him at the same time true man. Many went so far, indeed, in the adoration of Christ that they would not believe that he had ever been true man. They declared that his body was only the appearance of a body. The true Christ, they declared, was pure spirit, and as such had never died upon the cross.

It was to rebut this heresy of excess that the creed declares not merely, "I believe in Jesus Christ, his only Son, our Lord," but goes on to define the Christ in whom we believe: one, namely, who was true man, as he was true Son of God, one who was "born of a woman, and suffered under Pontius Pilate, and was crucified, dead, and buried."—"British Weekly."

In the

January RECORD

+

Spiritual Enthusiasm
Bishop Ralph Cushman

Is There Anything in Prayer?
Albert G. Butzer

God Is Accessible through Jesus Christ
Alexander C. Purdy

Distinctive Elements in Our Christian Faith
Donald Mackenzie

Paul's Letter to the Philippians: Chapter 1
Miss Caroline L. Palmer

and

Dr. Mackenzie's Bible Notes for Daily Devotions — Mrs. Moulton's Christian Endeavor Topics—Selected Thoughts for the Quiet Hour — International Sunday School Lessons—Book Reviews

RECORD OF CHRISTIAN WORK

THE NORTHFIELD MAGAZINE

Volume 51 Number 12

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ELLIOTT SPEER, *President*
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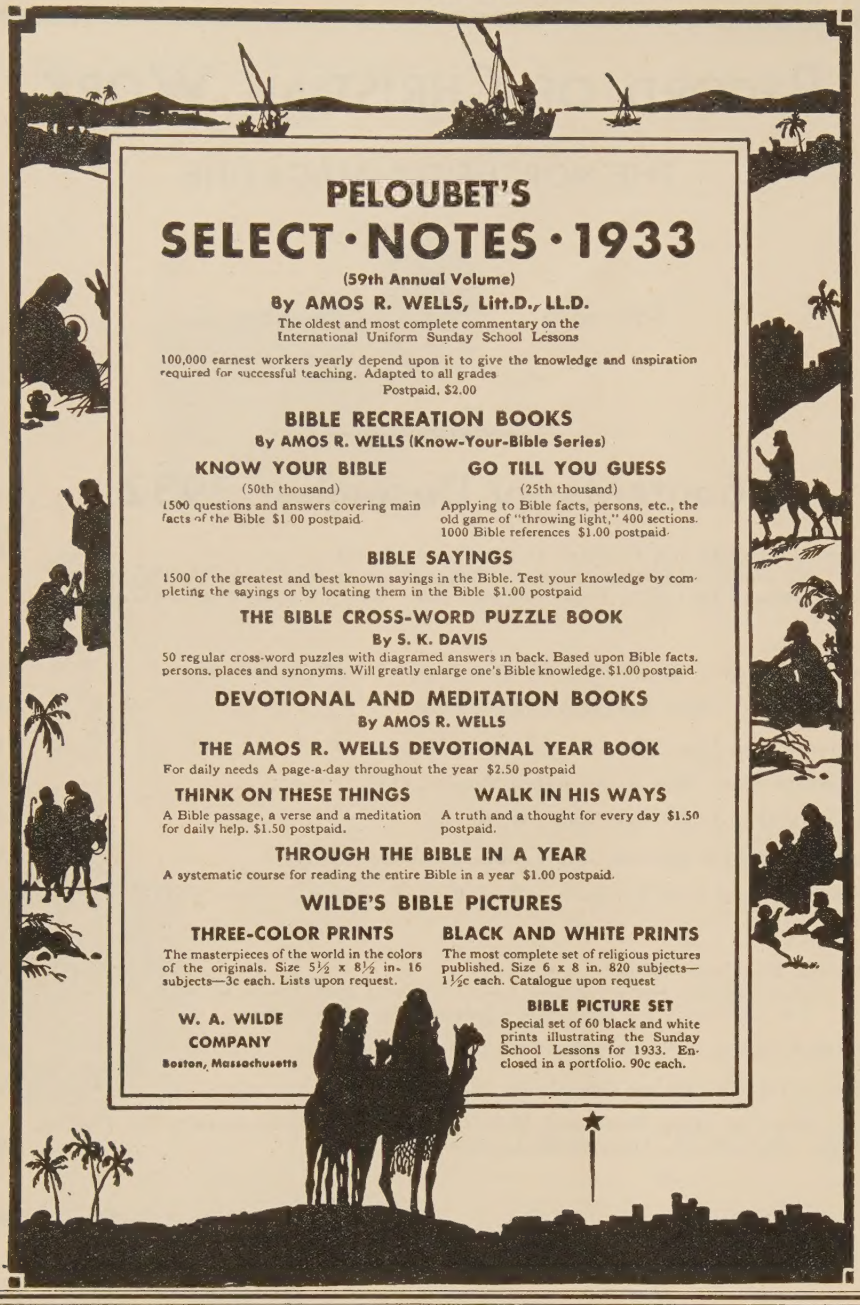

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Who's Who in This Issue

JOSEPH FORT NEWTON is a Protestant Episcopal rector in Philadelphia; an author whose books are widely appreciated.

RAYMOND CALKINS is minister of the First Congregational Church in Cambridge, Massachusetts: a place that needs a strong evangelical minister.

G. A. JOHNSTON-ROSS is a distinguished Presbyterian minister who became a professor in Union Theological Seminary, New York. Ill health caused his retirement to Honolulu.

G. CAMPBELL MORGAN, now minister of a Presbyterian church in Philadelphia, needs no introduction to our readers as an international Bible teacher and preacher.

ADAM W. BURNET is minister of a Presbyterian church in Glasgow, Scotland. He has been a leading speaker at the Northfield General Conference the past two seasons.

HERBERT W. GATES of Boston is secretary of the Congregational Education Society, and dean of the Northfield Conference of Religious Education.

ROBERT E. SPEER of New York is secretary of the Presbyterian Board of Foreign Missions.

CHARLES A. S. DWIGHT is a professor in Keuka College, N. Y.

Dr. Mackenzie's Bible Notes

My dear Mr. Fitt,

I propose for January to go back to a book study, probably in the New Testament. Later on I propose to have a series of "Meditations on Christ," then on the Holy Spirit, the church, the Christian experience, the Christian character. These should be useful if interspersed with the continuous Bible Notes.

Yours sincerely,
W. Douglas Mackenzie.

Among New Books

Father McShane of Maryknoll, by James E. Walsh. Dial Press, New York. 227 pages, illustrated. $1.

Planning Your Preaching, by William L. Stidger. Harper & Brothers, New York. 289 pages. $2.50.

Their Last War, by Clara A. Korn. Christopher Publishing House, Boston, Mass. 87 pages. $1.50.

Three Pelicans (The), by Arthur Styron. Smith and Haas, New York. 414 pages. $4.

Ugly Face, by Carolina Litowich. Christopher. 52 pages. $1.50.

Building A Girl's Personality, by Ruth S. and Jordan T. Cavan. Abingdon Press, New York. 175 pages. $1.50.

Challenged, by Caroline Atwater Mason. Revell. 100 pages. $1.

Consolation, by Mrs. Charles E. Cowman. Oriental Missionary Society, Los Angeles, Cal. 376 pages. $1.50.

Philippians, by Charles R. Erdman. Westminster Press, Philadelphia. 141 pages. $1.

Jesus after Nineteen Centuries, by Ernest F. Tittle. Abingdon. 217 pages. $2.

Lina Sarger, by Marque Maier. Christopher Publishing House, Boston, Mass. 249 pages. $2.

Manual of Church History (A), Volume 2, by Albert H. Newman. Judson Press, Philadelphia. 194 pages. $2.

New Tendencies in Teaching Religion, by Harold T. Sheridan. Abingdon. 112 pages. $1.25.

Romances from the Old Testament, by Dallas L. Sharp. Abingdon. 171 pages. $1.50.

UNITED THEOLOGICAL SEMINARY LIBRARY

Record of Christian Work

Volume 51 December, 1932 Number 12

✠ The one phase of Christian work which may now be said to be without drawbacks or limitations, says the bishop of Kwangsi-Hunan, China, is that of aggressive and direct evangelism.

✠ It is Dr. Kagawa's desire that the third year of the Kingdom of God Movement in Japan shall be marked by the inauguration of new schemes for advance in the field of medicine.

The special feature of the past year has been holding peasant gospel schools.

✠ The Burma Christian Council has decided to change the name of the Burma for Christ Movement to the Kingdom of God Movement, which would better express the breadth of its aim and would also bring it into line with similar movements in Japan and India. The committee in charge of this movement is pushing it and striving to get village Christians to realize their need of deeper spiritual living, which will naturally grow into eagerness to win their neighbors to Christ.

✠ In speaking on our common brotherhood in Christ at the recent World's Sunday School Convention at Rio de Janeiro Dr. George Howard told an interesting story of a visit which he and another missionary once paid to an Indian hut in the wilds of a South American country.

There was nobody in the hut at the time, but as the missionaries had a glimpse of a portion of Scripture lying between the rafters and the thatch they decided to await the return of the occupants.

When the Indians returned to their hut and found two strangers at the door they looked suspicious and alarmed, but when one of the missionaries whipped his Bible from his pocket and shouted, "See, we are brothers!" the suspicion and alarm were changed into loud expressions of joy and welcome.

✠ The Albanian Evangelical Mission, whose headquarters are located at Kortcha, Albania, has been taken under the wing of the American European Fellowship: not financially, but morally, and holding the deeds, insurance policies, etc., of the mission property in Albania. The president of the European Fellowship is Dr. A. C. Gaebelein of New York, and the other officers are well known laymen. The Fellowship is incorporated.

Rev. Phineas B. Kennedy, founder and superintendent of the Albanian mission, is now in this country awakening interest in the work and raising funds. He is ready to speak at meetings, with or without the aid of his stereopticon, and may be reached at 718 Kensington Avenue, Plainfield, N. J.

✠ The Interdenominational Association of Evangelists will hold their next annual national convention at the Cadle Tabernacle, Indianapolis, Indiana, January 1–8.

This convention is one of the outstanding religious events of the year, and is a gathering at which most of the leading evangelists and gospel song leaders and singers are present. Last January it was held in the great Ellis Auditorium, seating 12,000, at Memphis, Tenn. The Cadle Tabernacle seats 10,000.

Among the speakers will be many nationally known men. There will be morning, afternoon and evening meetings, open to the public.

The association was organized by Dr. J. Wilbur Chapman and his associates in 1904, and is the largest organization of its kind in the world. Its purpose is to promote sane, thorough and Scriptural evangelism throughout the nation.

✠ If men in prison are going to be made free from sin and from the fetters which bind them, the churches must take an interest in the prison problem of the country. It is not a question of punishment, but of reformation, that must be worked out in the prisons.

Therefore, the American Prison Association and the Prison Association of New York make an earnest appeal that the churches see their opportunity, which is a great one, and that they exercise a more constant influence upon the moral and religious work of penal institutions. It is with this in view that it is hoped that in every institution and from every pulpit in the land there will be an observance of Prison Sunday, December 4.

Too bad that this date conflicts with Universal Bible Sunday!

✠ Sir Wilfred Grenfell comes forward again this Christmastide with several new Christmas cards of the Labrador setting, whose sale is for the benefit of his well-known Christian enterprise, more especially his small wards in the Far North. The Christmas card effort brings comfort and warmth throughout the year to the children in the orphanage, in the schools and in the homes, and enables him to furnish at Christmas time some of the color and gaiety in which childhood everywhere delights.

The Christmas cards for 1932 are especially attractive. The largest card, which shows an aurora borealis gleaming over a Labrador village, is sold at 15¢; a card designed by Sir Wilfred himself, which shows the adoration of man and beast, at 10¢; and a card which shows a puffin wreathed with holly at 5¢. Some of last year's cards, which may be had for 10¢, 5¢ and two for 5¢, are also available.

Orders for cards, which are now ready, may be addressed to the International Grenfell Association, 156 Fifth Avenue, New York City.

✠ When the candidates from the University Medical College of Rangoon, Burma, went up to receive their degrees of M.B. last July, the last in the group was a Pwo Karen young woman, daughter of an honored pastor in Bassein district, who is the first girl not Anglo-Indian in the province to graduate

from the Medical College of Rangoon University. She received a great ovation as she stepped up for her diploma. After finishing her interneship in the Rangoon General Hospital she plans to go to her own village in Bassein district and work for her own people in that vicinity.

Among the young men who graduated from Judson College this year one deserves special mention as being the first Kachin to take a college degree. As the fine-looking lad stood on the platform of the Convocation Hall and received his diploma from the hand of the governor of the province one thought of the primitive surroundings from which he came and could only rejoice at the Christian civilization which had brought him so far. He has returned to be deputy-inspector of schools in the hills of Myitkyina from which he came, and will wield wide Christian influence.

✠ Attention has been centered on George Bernard Shaw in connection with his latest play which has recently been performed in England. It is called "Too True to Be Good."

The hero, who at heart is a preacher, in his final speech stresses the futility of preaching negations. He must have affirmations to preach, for even the young grow tired of denials.

"Oh!" he exclaims, "I am ignorant. I have lost my nerve. All I know is that I must find the way of life for myself and all of us, or we shall surely perish: and yet I must preach, even if I have nothing to say."

There ends the picture of today as Mr. Shaw first drew it,—a world which has lost its convictions, conscious that it is on the way to damnation unless it find a way of life, and not knowing where to find it.

A hopeless outlook apparently Mr. Shaw felt, for after the first performance he altered the ending, and made the man who desired to preach end by saying:

"I have nothing to say, unless some Pentecostal flame of revelation of the Spirit will descend on me and inspire me with a message, the sound whereof shall go out into all lands, and realize for us at last the kingdom and the power and the glory, for ever and ever! Amen."

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the East to Jerusalem, saying:

"Where is he that is born king of the Jews? For we have seen his star in the East, and are come to worship him!"

✠ Study of Calendar Reform by churches throughout the world was initiated last summer through a resolution passed by the Universal Christian Council, which met in Geneva, Switzerland, early in August.

The churches are invited not only to consider the peculiarly religious question of stabilizing Easter, but also the whole general question of adopting a "perpetual calendar," which is advocated by the League of Nations on the ground of economic and social advantages.

The resolution passed by the Universal Christian Council at Geneva, under the initiative of delegates from the United States, England and Germany, was as follows:

"WHEREAS, the Universal Christian Council in its Eisenach meeting (1929) expressed its desire for a careful survey of the projected change in the calendar as affecting the stabilization of Easter, and

"WHEREAS, the League of Nations has asked the churches to state their views on the stabilization of Easter as a part of a general movement toward calendar reform, and has requested that religious authorities state before April, 1933, what action they propose to take in this matter:

"Therefore be it RESOLVED, that the Universal Christian Council on Life and Work hereby directs its Research Department to study the subject for the information and guidance of its membership, and to consult the churches of the nations regarding their view of desirable changes. . . ."

✠ Next Year the Anglican Communion throughout the world will be celebrating the centenary of the church revival which is commonly known as the Oxford Movement.

This event is one which will be the concern of not merely the high church party, but of the whole communion, and the archbishops of Canterbury and York have appointed a committee, containing men of every school of thought in the church, to arrange for its celebration.

The movement for the recovery of the full Catholic heritage of the Church of England is usually dated from the great Assize Sermon on National Apostasy preached by John Keble at Oxford in the year 1833. The Tractarian leaders, as they were called, were accused of being disloyal to their mother church and of wishing to bring about her submission to the pope of Rome. Yet in reality they claimed to be, as is commonly recognized nowadays, loyalists, not rebels; recoverers of what had for a time been lost, not innovators. They claimed to base their claims on the Prayer Book, taking its directions precisely as they stood, attempting no subtle evasions, shielding themselves behind no ambiguous phrases.

Of course there is another side to the picture. An Evangelical Conference held in England took note of other considerations in regard to deplorable consequences that may be traced to the work of Keble, Newman and their colleagues. They passed a resolution which runs in part as follows:

"The movement was an attempt to go behind the Reformation, through which the doctrines taught and practices observed in many churches today can hardly be distinguished from those of the Church of Rome; that it has introduced into the church a doctrine of the sacraments which is contrary to the teaching of the New Testament and of the church as expressed in her doctrinal standards, and which seriously obscures

the divine plan of salvation; that it is largely responsible for our present many and unhappy divisions; that through it many have entered the Church of Rome, to the doors of which it has led them, while others have been alienated from the church of their fathers; and that through it numbers of ministers are today false to their ordination vows, and that thereby the sense of righteousness and truth has been diminished."

An Unusual Christmas Request

There is something worse than being a leper.

"No, impossible!" you say. "What could be worse than being a leper?"

To be a homesick leper is worse than just being a leper.

Willie Schaeffer was an 18-year-old boy with an advanced case of leprosy. He had lived in Baton Rouge before contracting leprosy, and had become acquainted with Dr. Hunter, the pastor of the large Presbyterian church there. They were good friends, so when Willie became a patient at the Leper Hospital at Carville, La., Dr. Hunter visited him.

Leprosy had done many horrible things to Willie. It had disfigured him and had spoiled his voice so that he could talk only with great difficulty.

When Willie was asked by Dr. Hunter to make a list of Christmas gifts that the other leper patients wanted, he made a careful canvass to find out what each one would like best. Then he responded to Dr. Hunter's request by saying:

"I talked it over with all the patients, and we all think that the nicest Christmas gift we could have would be just to have you and Mrs. Hunter come down here so we can see you."

The London Polytechnic

Worldwide congratulations have poured in on Sir J. Kynaston Studd and his helpers on the occasion of the London Polytechnic Jubilee.

The work was started in 1865 by Mr. Quintin Hogg in Long Acre, and in 1882 the founder enlarged its scope by purchasing the Regent Street building, which he fitted up for 2,000 members. The enterprise succeeded far beyond the anticipations of its early friends.

Last year the membership was over 20,000, of whom 2,000 were full-time day students, 14,000 part-time and evening students, and the hours of study totalled 2,500,000. The educational grant is now £90,000, and the fees are over £40,000. A thousand evening classes are held weekly in a hundred different subjects.

No institution has done more than the Polytechnic to encourage foreign travel among young men and women. The films presented in its theater have been among the most inspiring of recent years.

The king and queen, who are patrons of the institution, have led the nation in good wishes for its welfare and prosperity.

A Farmer's Prayer

An unforgettable picture was painted by the fraternal delegate from Japan, the Rev. Zentaro Ono, at the close of a remarkable address before the General Council of the United Church of Canada.

Mr. Ono had been a student of Victoria College in Toronto, and once, as Christmas approached, a fellow student said to him:

"Mr. Ono, the holidays are near, and you are a long way from Japan: will you come home with me to Parkhill? My mother will be pleased to have you, and will give you a share of the season's delights."

"So I went home with Melvin Whiting," said Mr. Ono. "I went home with my friend, and shared the roast turkey and plum pudding and Christmas pies, and enjoyed a week at the farm. And when I must go back to Toronto, Mr. Whiting, my friend's father, took me to the station. As we said good-bye that evening he held my hand a moment, and looking into my eyes he spoke these words which I must always remember:

"'Mr. Ono, when you go back to Japan, you will be a good missionary of Jesus Christ to your own people! . . . And I will be praying for you.'

"I can never forget that moment! The twinkling stars overhead, much snow beneath our feet, and holy fire in the heart of an Ontario farmer!

"It may interest you to know that his son, Melvin Whiting, my college friend, is now a teacher of the Christian religion in the Kwansei Gakuin University in Kobe."

After Fifty Years in India

It is just 50 years since the Salvation Army started its work in India, and Commissioner Henry Bullard, a member of the pioneer party, writes:

"Shortly after landing in Bombay we were arrested and imprisoned because we maintained our legal right to conduct processions and open-air meetings, enjoying a liberty possessed by all other religious sects. The imprisonment was an extremely trying experience, but we ultimately won through, and the Army has since then enjoyed unrestricted liberty to hold open-air meetings, conduct marches, and play musical instruments when and where we choose.

"We were then faced by a problem that caused us considerably more concern. From the commencement we succeeded in getting crowds to our meetings, and the prosecutions by the police added to the interest and drew out the sympathy of many of the Indian people, but our converts were almost entirely composed of Europeans, Anglo-Indians, or native Christians. From our point

Christmas in Korea

Korean Christians are rapidly making the Christmas season the most important time of the whole year. Their joy in Christmas is as great as ours, perhaps even greater, and the many really beautiful gifts sent by friends at home gladdened more hearts than you can imagine. Often gifts intended for one child were divided to do for two or three, or for a whole family of children. The used Christmas cards, the gifts of soap, washcloths, scrapbooks and toys, all helped to illustrate for them the wonderful spirit of love and good will that Christ brought into the world. And we are so happy that you are allowing us to be here, so we can watch the spirit of the Christ-child conquer these millions of good people.—Misses Maud and Kris Jensen, Methodist Mission, Chemulpo, Korea.

of view the situation was hopeless unless we could get into touch with and win the masses.

"After much thought and prayer we adopted what is termed our 'native lines.' We left our bungalows, threw off our shoes and stockings and went barefooted, abandoned the style of living considered to be absolutely essential to a European's existence in India, adopted the dress of the country, and as far as practicable its customs.

"The half can never be told of the victories of the last 50 years! Hundreds of thousands of converts have been won from heathendom. Whole villages have been converted, and heathen temples, idols, and household gods have been destroyed.

"Farm colonies, land settlements and village banks are helping the industrious to help themselves into a wonderfully improved social position. Hospitals and dispensaries, staffed by capable and devoted doctors and their helpers, are doing much for the diseased and dying. Leper settlements are healing, prolonging life, or alleviating suffering and bringing hope and happiness into the lives of some of the most needy of the world's sorrowing ones. Prison-gate homes, women's homes and beggars' homes are all meeting a need and playing a good part. Naval and military homes provide a 'home away from home' for many men of the empire on duty in this vast and brilliant part of the empire."—"Public Opinion."

Pulpit Power in New York

The elimination of former mayor James J. Walker from the recent mayoralty contest in New York is explained by the "Commonweal," the important Romanist weekly published in New York. The editor ascribes it to the sermon preached by Monsignor Chidwick at the funeral of Martin McCue on September 22.

The late Mr. McCue was a former state senator, who for ten years before his death had been the clerk of the Surrogate's Court. He was a man who had climbed out of the most humble and restricted conditions to a place in public life of a high and most honorable kind. Hundreds of political leaders of the nation, the state and the city, of both major parties, as well as leaders in many walks of life, were present in the church. Among the political leaders were those who had the power (and the responsibility) of naming the man who was to occupy the mayoralty of New York City.

Standing before the bier of the dead politician who had served the public interest so faithfully, so honestly and so humanely all his long life, says the "Commonweal," Monsignor Chidwick in effect pronounced also a funeral oration at the death of Mr. Walker's hope again to be mayor of New York. "It may be too sanguine an expectation to trust that he likewise uttered the death sermon over the grave of municipal misgovernment, and wanton waste of public funds, and scandalous neglect of public business, but certainly his words coincide with the uprising of a tide of determination in New York City, among men and women of all political parties, to work toward and insist upon better things."

The following words from Monsignor Chidwick's sermon, considering their immediate results and the continuing influence which they are bound to have upon public life in New York, are weighty.

"Our public men should understand that as officials in our community they are models and exemplars to our young, and the responsibility is theirs to do naught that will disedify or tend to corrupt the morals of our rising generation. This particularly finds emphasis in our democratic form of government, wherein our young are taught to ambition the high gifts which the people have in their power to bestow upon them. If morality be a matter of indifference to the success of a public man, then it is apt to be disregarded by those who seek honor with which he has been crowned.

"Democracy depends not only upon the intelligence but upon the morality of its electorate, and the morality of the electorate is, paradoxical as it might seem, derived from the leaders in the land. Those who are on top are really the foundation upon which the morality of the United States is built. Sooner or later private morality finds expression in the public law, and the laws of the land reflect the morality of the country, which mean the stability and perpetuation of our institutions in probity, in integrity, in justice, in purity, in the wholesomeness of private life and public virtue. . . ."

Speaking of Mr. McCue Monsignor Chidwick also added:

"He was straightforward, direct; knew nothing of turning corners, of camouflage, of deceit or insincerity. He was kindly, generous and self-sacrificing. He died as he lived, as poor almost as the day when first he entered public life. He pilfered no money from the public treasury, nor would he permit the slightest touch of graft to pollute his fingers. True to his church notwithstanding the activities of his public life, faithful to her duties while a busy man of public affairs, found always at his place of a Sunday before the altar of God, frequently visiting the sacraments that he might be forgiven any wrong he did and restored and encouraged to the better life to which he aspired, he lived a true Christian and died a devoted Catholic."

By Way of Suggestion

✠ Dr. G. Campbell Morgan considers that singing reaches it highest pitch of excellence in worship when it is unaccompanied. At his own church, he has said, he has an understanding with his organist whereby the congregation, at an indication from him, are left to sing a verse or more without the help of the organ.

✠ The Layman Company of 730 Rush Street, Chicago, will furnish to churches a set of bulletins for a tithing campaign, including one especially written for present conditions entitled "Tithing in Hard Times." These bulletins have two pages blank for the use of the local church. Price list and samples sent on request include a pamphlet, "Teaching the Church to Tithe," containing full directions for a ten weeks' program of church-wide education at trifling expense.

Here are some lumberjacks in the northern woods! Oppressed by the loneliness and isolation of the forests and the uneventful monotony of the long winter evenings they read gospel literature and Bible portions eagerly. The Bible Institute Colportage Association of 843 North Wells Street, Chicago, can give further particulars

Among Armenian Refugee Children

The School of Religion in Athens, Greece, carried out an extensive Daily Vacation Bible School program last summer through its students. From a full report of absorbing interest we cull the story of some of their doings which may contain suggestions for our readers.

In one case the teacher reports:

"For our closing exercises we dismissed the idea of having an elaborate program, and instead we had a kind of dramatization which included all the activities of our Vacation Bible School. The purpose behind it was to show our activities to the public and arouse their interest in the school. The procedure was the following:

"There was a stage, showing a room where a lonely lady lived. Now children began to call on this lady in her lonely room and showed her what they had been doing in the D.V.B.S. The lady had not many visitors, so she was surprised at the kindness of the children, and she became much interested in their doings. We had six groups in this way, beginning from five years of age up to 13. The lady put several questions to every group, and encouraged them for their embroidery and handwork. At the request of the lady each group sang a new hymn for her and executed some special performance, such as dramatization, gymnastics, or group dancing. At the end before their leaving the lady entertained them as real guests, serving them some candies, which produced great delight among the children.

"The idea of helpfulness and service was the dominating power in the program, and it was good to present children's activities concretely both to themselves and to their parents."

In another school the teacher says:

"The climax of the joy we had was in the success of the little play we gave at the end of the school. It was a Christmas program. It will probably be repeated on Christmas night. It showed the angels, the shepherds, and the wise men; then Christ the little child, how he played with little children, how he told them stories about God and his nature, how he loved his parents and worked as a carpenter, etc. People were simply delighted. The church was full, because even the Orthodox people came. Some came from Katerini, a distance of two hours, in spite of the fact that the program was given at night. Things looked natural, especially the angels all in white and with their nice little wings with the only light coming upon them from the sky (the roof) from a flashlight. A certain woman thought she saw angels, and in her excitement began to shout.

"The last piece on the program had a special lesson. Christ stood in the middle of the stage with a big lighted candle in his hand, representing The Light of the World. The rest of the children, some representing the wise men, some the shepherds and some the angels, and forming a semi-circle around Christ, one by one lighted their own candle from that of Christ as they all sang a Greek song on the occasion. They told the audience that whether we are simple shepherds or learned wise men or even angels, we have to light the candle of our life from that of Christ."

The Chosen People and the Land

✠ THE JUBILEE of the Rev. Samuel H. Wilkinson's service to the cause of Christ and Israel in the Mildmay Mission to the Jews, London, was celebrated last October.

It is probably a unique event for a man to have spent 50 years in Jewish mission work.

✠ ONE OF THE MOST SIGNIFICANT PROPHECIES for the Jews in the last times of Gentile world rule is that found in Psalm 83, where the peoples of the earth consult together against the Jews and say:

"Come let us cut them off from being a nation, that the name of Israel may be no more in remembrance!"

Increasing hatred of the Jews is manifesting itself in many parts of the world.

✠ IN THE LIFE OF DR. DUNCAN OF EDINBURGH, known as Rabbi Duncan because of his knowledge of and interest

in things Jewish, the following passage occurs:

"In reference to those who were disposed to neglect the Jews for what they reckoned more hopeful work among the heathen he said with indignation, 'Boast not against the branches! Thou bearest not the root, but the root thee. We had better not give up Abraham. We lose our own standing if we let Abraham go.'"

✠ Albert Einstein, the scientist, was interviewed for the "Saturday Evening Post." Here are some of the questions and his answers.

"To what extent are you influenced by Christianity?"

"As a child I received instruction both in the Bible and the Talmud. I am a Jew, but I am enthralled by the luminous figure of the Nazarene."

"You accept the historical existence of Jesus?"

"Unquestionably! No one can read the Gospels without feeling the actual presence of Jesus. His personality pulsates in every word. No myth is filled with such life."

✠ The Department of Botany of the Hebrew University of Jerusalem has recently published a substantial volume. It is an analytical key to the plants of Palestine, "Magdir leZimhe Erez Israel."

Not only is the flora of the country catalogued and summarily described, but also Hebrew equivalents, whether Biblical, Talmudic or modern, are provided for each one of the accepted Latin names. "It is a vast enterprise, as well as one of fundamental importance, and it appears to have been achieved (so far as a non-expert can judge) with conspicuous success," says the "Jewish Chronicle."

✠ Provisional census totals recently announced by the Palestine government reveal that there are 175,006 Jews residing in Palestine, 759,952 Moslems, 90,607 Christians and 9,589 members of other groups. Among the latter groups, there are about a thousand agnostics, of whom approximately 600 profess to be Jews.

The Jews resident in Jerusalem comprise 57% of the total population there. Of a total of 90,256 in the city 51,300 are Jews, 19,850 Moslems, and 19,000 Christians. Since 1922 the Jewish population in Jerusalem has increased by 6,000, the Moslem population some 6,000, and the Christian population 4,500.

✠ The World Jewish Conference which met in Geneva, Switzerland, last August adopted resolutions for a World Jewish Congress by the summer of 1934.

The conference was made up of 96 delegates of Jewish organizations from 20 countries. In his main address Dr. Stephen S. Wise of New York declared that the present conference offered the Jewish people an opportunity to plan and evolve a machine out of which shall emerge the Parliament of the Jewish people.

The "Jewish Chronicle" calls the conference "Dr. Wise's Debating Society." The whole movement is greatly opposed by many Jewish leaders and organizations.

✠ Work on one of the world's largest construction jobs, costing more than $54,000,000, began on September 15, when British, American and French engineers commenced putting down the pipe line from the Iraq oil fields to two ports of the Mediterranean, Haifa and Tripoli. The total length will be 1,200 miles, right across the desert. The pipe line will have an annual capacity of over 30,000,000 barrels, and it is expected it will be completed in 1935.

This line will supply the growing markets of the Mediterranean area with a direct supply of crude oil that cannot be interfered with by closing the entrances to the Mediterranean.

✠ It was a good old American custom in the early Puritan days of American history for parents to name their children after some idea suggested by contemporaneous history. Thus, Increase Mather obtained his name because the Lord had seen fit to increase the numbers and well being of the early Americans. Of course, the Puritan custom in itself stemmed from the Biblical, and thus was essentially Hebraic rather than American.

A similar custom appears to be in vogue in Palestine. Perhaps the oddest of all these names is that of "Dafkeh," born of the Arab riots. There are quite a number of growing young "Dafkehs." The word "dafkeh" signifies "Notwithstanding." In other words, the implication of the name is, "Notwithstanding all these difficulties we will carry on!"—"New Palestine."

✠ It is a fact, astonishing as it may seem to readers, says a writer in the "Menorah Journal," that some Jewish plantations in Palestine are now closed to the Jewish worker. In Tel-Aviv you will hear, for instance, of a certain wealthy Jew who planted 1,300 dunams near Petach-Tikvah without one Jewish laborer among the hundreds he employs. Another with a plantation of 120 dunams has declared a boycott against Jewish laborers. And this tendency is growing, for a simple reason. The Arab works for one-half and less the pay required by the Jewish laborer. Eight to 10 piasters a day (a piaster is a little less than five cents,) are sufficient for the Arab laborer, whereas a Jewish worker must receive from 15 to 17½ piasters, the more qualified from 25 to 30 piasters. Today there are nearly 3,000 Arabs at work in the Jewish colonies, that is, no less than 24% of all the workers.

This problem has now become intensified since it has been given a political slant. The division of labor is at present being justified in various quarters as a means of creating more harmonious relations between the Arabs and the Jews.

Call Up the Reserves!

We have hung a girdle of gospel bells around the earth, but few of them ring out their welcome and invitation to the Jew. We have translated the gospel message into almost every tongue, but little has been done to give that message to the Jew. We pray for every tribe and nation, but few join in Paul's earnest supplication that all Israel may be saved. Yet there is no field in the whole world so full of promise. A hundred thousand Christianized Jews would shake the world for Christ again, just

as they shook it in the beginning. For the church to neglect the Jews is to neglect her greatest and most powerful asset in the evangelization of the world. —Delavan W. Scott.

When Mr. Thompson Got to Heaven

Mr. Thompson was a good Christian, but he did not like Jews, and no effort to convert Jews to Christianity won either favor or support from him.

One night Mr. Thompson dreamed that he was dead. It was a satisfaction to him as he sped upward to think that he would be missed below. He caught some of the kind things said about him as a citizen, a husband and a father, a church member and all the rest, and he felt he was getting his due. So he entered heaven.

It was lovely beyond all imagining. But as time passed he grew uneasy. Where were his sabbath school heroes, Joseph and David and Elijah and Peter and John? Where was his favorite apostle, Paul? Nay, where was Jesus himself? It annoyed Mr. Thompson to realize that he had never yet had even one glimpse of Jesus.

He confided his annoyance to an angel.

"Oh, dear me!" quoth the angel, "we have placed you in the part of heaven we thought would be most to your mind. All the gentlemen you have mentioned are Jews, you know. Jesus himself was a Jew, wasn't he? Well, you never liked Jews, and in this part of heaven you will never be troubled with the sight of a single one of them!"

Whereupon Mr. Thompson awoke, not sorry to have the chance of revising some of his unholy prejudices, and looking with different eyes upon the people of whom after the flesh Christ came, and for whom, as for Mr. Thompson himself, he died.

This story is said to be an American one, the original teller of it Amos I. Dushaw.

The Jewish Question in Germany

Under the title "Is the Jew to Blame?" a book of over 400 pages has been published in Germany, in which leading men in many walks of life discuss various aspects of the Jewish problem.

Dr. Martin Rade, whose unique experience as pastor, professor and editor has brought him into close personal contact with Semitic and anti-Semitic opinion in church and state, reviews the work at length in "Die Christliche Welt." The Nazi bitterness against the Jews is to him one of the most distressing facts of modern politics. On the question of guilt he sums up as follows:

"We can, of course, put the blame for many things on the Jew, but it is not his fault that we are continually dragging him to the front as a scapegoat." He reminds his readers that the Jews in Germany number only 600,000 in a total population of 63 millions. Only 450,000 of them are citizens of the Reich. "And with a percentage such as this we are not ashamed to say, 'The Jew is guilty.' Whatever his faults may be, we are ourselves far more blameworthy, because with all our virtues we have not raised and developed our own community, undisturbed and untroubled by this minority in the state. I refuse to be an anti-Semite because of my German conscience and my German assurance of strength. I believe in our people and I trust them. With their own native vigor, in their own way, and through the guidance of God during the centuries; endowed as they are with the gifts and attainments of history, they will, I firmly believe, pursue their course victoriously. They must, however, be true to their highest selves, and that is impossible if they treat a race of guests settled among them as a kind of whipping-boy, to be perpetually scolded. We must show the Jews that we expect them to give us of their best. That cannot be done by hatred and rudeness, and surely neither can it be achieved by special legislation. They are not unresponsive to the things that are great and good among us. If they err we must defend ourselves with spiritual weapons."—"British Weekly."

The recent success of Hitler's Nazi party in Germany forebodes bitter persecution of the Jews. Here are a few of his demands:

The Jews are to be deprived of their citizenship and receive the status of aliens;

No Jew will be permitted to hold a governmental or municipal post;

Since the state must make its primary concern the livelihood of its citizens, should there be insufficient food the Jews will be expelled;

All Jews who entered Germany after 1924 are to be expelled at once (about 100,000);

Jews are to be prohibited from editing or collaborating on newspapers;

The freedom of Christian religions is to be safeguarded, but the Jewish religion is to be combated on the ground that it is materialistic;

All Jewish land holdings and town properties are to be confiscated.

A Christmas Episode

Prince von Bulow's "Memoirs," recently published, contain this episode of the Franco-Prussian War of 1870:

"I will not deny that as we rode over the corpses on that Christmas morning, despite my war enthusiasm I thought of the angel who, after the birth of the Saviour 1870 years before, praised God and spoke these words: 'Glory be to God in the highest! Peace on earth and good will toward men!'"

Commenting on the above one has said:

"There's a picture for you! 'As we rode over the corpses,'—'despite my war enthusiasm,'—and yet he thought of the angel! I wonder what the angel thought of him!"

Are the Jews Being Won to Christ!

Rev. J. Macdonald Webster, D.D.

Is it questioned whether the gospel can win the Jew? That is an astonishing question for any believing Christian to put or dally with!

The Christian message had its power over "Jerusalem sinners" in a bygone day, and it has shown its power in our time. The amazing thing is that despite ill-will, Jew-baiting and active persecution so many have been won for so little effort on the part of the church as a whole.

Last century over 220,000 Jews entered the Christian church. At the present moment there are computed to be approximately 300,000 living Jewish Christians, and nearly half of these have been won in the past 15 years.

Suppose they had been intermarried, and then count their children and children's children, would any mission field show a greater Christian community won from a non-Christian people in so short a time and with so small a missionary force? But we see them not thus, for converts become members of the nearest Christian congregation and are gentilized by the second generation at most. Nevertheless, they are there.

Apart from those mentioned, there are tens of thousands of Christ-believing Jews who because of the coldness and apathy of certain churches will not yet accept membership of the church, and at least another 100,000 who, severed from the synagogue but finding no brotherly welcome in the churches of the Reformation, have turned to Christian Science.

We cannot, however, believe that God has preserved his people thus far that they should be merely extinguished, either by process of annihilation or of gentilization, or that it is his will to have or leave them to be a menace to the church of his beloved Son. Jewish Christians have surely as much right to corporate existence as have Chinese, Indian, African, German, American, or Scottish Christians. And another feature of our day is the rapid growth of the International Hebrew Christian Alliance, which under the presidency of Sir Leon Levison has already branches in a score of countries. This Alliance is drawing together for a common purpose the scattered sons and daughters of Israel who have found life in Christ, and they are realizing God's ancient call to the Jew to be the God-revealing and God-bringing people to the nations that sit in darkness. Two generations ago that great Scottish missionary to the Jews, Daniel Edward, spoke of them as "God's reserves" for the evangelization of the world, and 40 years later we have Dr. Burroughs, the bishop of Ripon, asking the great Anglican communion whether God's plan of saving the world is not to use again the Jewish people as the missionary nation par excellence.

In all this there is a question and a challenge.—"Life and Work."

Cambaxi in Smiles

Miss Marie Nelson, Angola, Africa

Twelve years ago I heard a French student declare: "The American people are so happy looking. Everybody smiles. It makes them appear young and healthy."

Last week we received a letter stating: "America has lost her smile. Everybody looks sad and downcast."

It is reasonable that the nation must have some shadows at times. That is the way of nature and life. But the heavy clouds last too long. It looks as if people are falling into despondency and hopelessness.

Is it not possible to begin anew and smile over little things like they did at Cambaxi on Sunday? Cambaxi is a small village on the West Coast of Africa. They were rejoicing over the fact that a Ford, loaded with missionaries, came to visit them.

We started off early so as to reach the village in time for service. There had been no opportunity to announce our coming.

At the main road stood Raimundo Lopes, the pastor, waving to us. His face beamed as he stepped up on the running board to guide us along the narrow path to his home and charge. Did he know we were coming? Yes, he knew. Later he admitted that he only had dreamed it in the night. How glad was he now that that dream came true!

What a dreary, barren place it was that he called his home! There was but a cluster of stick-and-mud huts. From these came rushing out young and old to greet us. Several were well dressed, while most of them had on only a small loin-cloth. The smaller children wore nothing at all. Yet they were happy as could be, and welcomed us with friendly smiles, clapping their hands to express their joy.

My heart went out in pity for them. There they stood naked, shivering and coughing. It was a cold morning. Not a tree, bush or rock anywhere to shelter them from the Sahara winds! In response to the fuel problem a woman took us around her house to show us the few sticks of coarse weeds she had had to go a long distance to find. Nothing around but the tall, scorched grass with its winding, crooked paths; lots of white ant-hills and patches of mandioca (tapioca) fields,—that blessed, life-giving tropical root that withstands every freak of climate to which Africa is subject. At a distance we saw many small villages, with smoke ascending from the doors. There never is any chimney in an African hut, and only seldom any openings for windows. The smoke brings you to tears the minute you enter. Far at the horizon, up on a hill, we could outline a few palm trees among some other hardy trees. Yet these people smiled and were happy!

The pastor's wife, Hebu, invited us to her home. It consisted of two small rooms. The one contained nothing but a bed; the other a table, two chairs, a bench and a kerosene box. As a rule the African chairs are made poorly. The floor is uneven. I have had several unexpected collapses. It was embarrassing, so I have learned my lesson. I turned the kerosene box upside down and sat down in safety. Everything was scoured and as clean as hands could make it. Hebu was as happy as if she lived in a palace.

Those two chairs (the only ones in the whole village), the bench and the kerosene box were brought over to the grass church where we gathered to worship.

On one side of the building, on the floor, sat the women with their babies. The men sat on benches on the other side. They gathered from all the surrounding villages. The chief came in late. He wore an old cut-away coat outside his loin-cloth, and his royal cap which distinguishes him as chief; no shoes or stockings. Several young men got up quickly to give him their seat. These chiefs always are dignified and true to their rank.

Mr. Withey, one of our party, took charge of the service. His text was in the form of two questions: From where did you come? To whom do you belong? It is a text that starts any one thinking. It proved most suited for this occasion. Everybody listened attentively. At times it was like a forum, questions and answers. In the middle of the sermon an elderly woman got up to tell the story of her conversion. It seemed to relieve her of some burden. Mr. Withey listened patiently without interruption. He knows so well the African's mind, and speaks their language like one of them, it being 47 years since he first came to Angola. In that grass structure, daylight breaking through in many places where the wind had proved too strong for the material, we felt God's presence in a strange way. Chief, teacher, those poor people and we missionaries, all realized that we came from God, we belong to God, and expect to return to him some day.

As soon as service was over my own work began. By this time my name spells medicine to the people. They pointed to the many different huts where someone was sick. Would I please give them something to make them well?

O Lord, grant us grace never to admit willingly into our soul any thought contrary to thy love, but ever to avoid anything that is a snare to us; never to parley with temptation; never to tamper with conscience; never to lose our souls, though in exchange we should gain the whole world! Amen.

This is an unusually cold season. The temperature is down in the forties every morning, which means that it is penetratingly cold in the tropics. It is refreshing and invigorating to us who can put on some woollen clothes. Still, most of us wouldn't think of bringing along woollen stockings to Africa, and it is noon every day before we succeed in getting our feet warm.

The poor natives were not prepared for anything unusual. Hence they are down in pneumonia and influenza everywhere. The doctor states that this year is far the worst of any preceding one in his practice, ten years. They call it the pest, because it strikes almost all of them.

I produced the castor oil bottle, bitter pills and capsolene. The worse it tastes, the more faith they have in our medicine. To me castor oil has a distinct savor. (I never could agree with that label, Tasteless Castor Oil.) The natives like it. I emptied the big bottle and wished for more. They couldn't let me go until the last pill was gone.

Outside one hut sat a pathetic sufferer for whom I could do nothing, a little girl who had scalded herself. She was in an awful condition, and needed the doctor's care. We entreated her people to bring her to the hospital right away.

The people at Cambaxi are poor, naked, cold, deprived of comfort, and sick, yet they smiled when we arrived and wore even a broader, heartier smile as we waved them goodbye.

We, too, the five Ford passengers, had to smile when we looked at those satisfied creatures as they smacked their lips over the castor oil and went from one to the other to get a rub of capsolene. They all wanted to feel how the capsolene could burn.

Compared with those Africans haven't we still much in life that should cause us to be truly happy and grateful?

Would I Believe? Would I Obey?

Rev. Joseph Fort Newton, D.D., Philadelphia

One often wishes one might read the story of Jesus for the first time, having never heard it before, if only to feel the fresh wonder of it all. As it is, his story is an oft-told tale, and his words are almost too familiar to us. Their luster has been dimmed by long use. Time has taken the edge off his gospel, as it always does when we are only hearers and not doers of the word.

Years ago my late friend Celia Woolley of Chicago wrote a little poem in which she asked herself the question, point-blank, what she would have done if she had lived in Galilee or Judea when Jesus was teaching, and what would have been her attitude toward his personality and his movement. It is a searching question, if we ask it honestly, as we study the lesson about his first disciples. It is easy in these safe and pleasant days to worship and to praise, but if we had lived in the days of his flesh, would it have been easy to follow and obey?

Take, for example, the story of Christmas Day! It comes to us on the wings of music, with angel faces in the background, all wrapped in the glamor and haze of poetry. Even in fairyland no one ever heard such a thrilling story, telling how, in a tiny hill town, in a stall in a stable, under a singing sky, at "the end of the way of a wandering star," God was born a babe, bringing a new pity and joy into the life of man. Yes, it is unutterably beautiful, too lovely not to be true!

But if a sleeping babe now lay
Within a manger filled with hay,
And God's star pointed out the way,
Would I believe? Would I obey?

—Selected.

Come and See!

Rev. Raymond Calkins, D.D., Cambridge, Massachusetts

The two disciples . . . said unto him, Rabbi, where dwellest thou? He saith unto them, Come and see! John 1.37–39.

This is the way Jesus answered the first question that was asked him concerning himself. The two disciples who had followed him asked:

"Master, where dwellest thou?"

And he taking the words more deeply than they could mean them said:

"Come and see!"

We all feel the reasonableness of that answer. Come and see for yourselves, make up your own minds, form your own judgments!

Some years ago a distinguished surgeon came from Europe to America to demonstrate some new methods in orthopedic surgery. Many American surgeons were skeptical about his methods, but all he did was to open a clinic in New York City, and then he invited the surgeons to come and see for themselves.

Jesus does exactly the same thing. He comes with his marvelous claim that he can take any man and make him into a child of God. He sets his claim right down in the midst of men, and says, "Come and see!" He does not evade investigation, he invites it. He does not avoid inquiry, he seeks it. He does not say, "Turn the light off!" he says, "Turn it on!"

A good many Christians do not feel that way, I am afraid, about their religion. A good many Christians feel as if their faith were a frail and fragile and precious thing, so they fold it up in a clean white napkin and lay it away where no harm can come to it. These people lead rather nervous and rather uneasy lives. They are afraid to open new books that challenge the claim of Jesus or that go so far as to deride the Christian faith. They do not like to go to lectures that seem to undo the foundations of their Christian faith. They close their eyes and ears against anything they think can harm this faith in which they believe.

How different from this is the method of Jesus! He takes his faith and puts it right down before the shrewd lawyers, and before the skeptical scholars, and before the hostile critics, and before an incredulous public, and he says, "Come and see!" It would be well if Christians imitated the attitude and method of Jesus. For our faith, I may remind you, is not like some old Egyptian mummy which, if you bring it out and put it in the light, it straightway withers and turns to dust. Our faith is like a jewel,—the more light that rests upon it, the brighter its colors and its beauties appear to be. Come and see!

* * *

And may I remind you that the reason why a good many earnest, thoughtful, deeply ethical, well-meaning men and women today are not outstanding and confessing Christians is that they have not accepted this invitation of Jesus that they should come and see? They simply have not looked with serious intellectual penetration into this extraordinary claim of Jesus that he can make any man or any woman over into a child of God.

These earnest, well-meaning people have investigated about everything else. If they are business men they have investigated and have their opinions about the best methods of advertisement and salesmanship. If they are scholars they have investigated the latest theories with regard to their specialty and knowledge; they have competent opinions about them. As citizens they have made up their minds about the World Court and the League of Nations. They have listened to the debates, they have made up their minds, they know where they are. Yet these same thoughtful, earnest men and women simply have not devoted the same intellectual attention to this amazing claim of Jesus that he can make any man or woman over into a child of God. And for myself I cannot understand it.

One person of this type for whom I have the greatest personal admiration said:

"The fact is, we men don't pay any attention to that!"

Now that is extraordinary. They pay attention to every other serious inquiry in this modern world, but to this they pay no attention. I am talking about well-meaning men and women whose lives have moral worth and significance in the world, but still they are not confessing and outstanding Christians. You ask these men or women when last they read a chapter out of the Bible, and they would not be able to tell you. Ask them when last they went to church, and they would have to look it up in their diary in order to answer the question! And if by chance they do go to church on Easter day they have to ask some usher to find for them the family pew. Ask them when last they devoted an hour to serious consideration of this extraordinary challenge of Jesus, and they would not be able to tell you!

In talking to young men and women students I often find them perplexed and embarrassed. There is some teacher of theirs whom they admire and respect for the competency with which he teaches, and yet he not only is not a Christian, but he may even be anti-Christian, and by words he lets fall in the classroom he makes it perfectly clear he has no sympathy for the Christian faith. What then must they think about that? The mystery, I tell them, is not nearly as opaque as they feel it to be. That outstanding teacher, if he would be interrogated, would have to admit he never had accepted the invitation of Jesus to come and see. Competent in his own specialty, his opinion concerning Christ and Christianity has no value or meaning whatsoever, simply because he has not subjected it to sincere investigation.

To this I contrast that word of Henry Sidgewick, that great Cambridge scholar, who once said:

"If I do not die an outstanding and confessing Christian it will not be that I have not subjected the claim of Jesus Christ to the same serious inquiry and investigation to which I subject every other serious interest in life."

SCHOOL OF THEOLOGY

That is all that Jesus asks. He asks that men shall come and see.

* * *

Then there are some who come and see, but they come and see the wrong thing. They look, but they look in the wrong direction. They investigate, but the subject that they investigate is the wrong subject.

For example, there are some people who judge Christianity by some personal and official representative of Christianity.

Some years ago Silvester Horne was preaching in East London, when he was interrupted. (And I want to interrupt myself long enough to say I think it would be a good thing if preachers were more often interrupted. There might be better preaching if they could be interrupted at any moment by their listeners.) A working man called out and said:

"That is all right, Mr. Horne, but how about the pope of Rome?"

All Mr. Horne did was to turn and say: "My dear man, I did not happen to be saying anything about the pope of Rome."

Somebody else called out: "That may be true, but how about the bishop of London who lives in Lambeth Palace? Some of us have not a roof over our heads."

All he did was to turn to this interlocutor and say: "I beg pardon, but I did not happen to be saying anything about the bishop of London."

There was a moment's silence, and then a working man said: "If it is the carpenter of Nazareth that you are talking about I will say I will tip my cap to him!"

It is the carpenter of Nazareth we are talking about. It is only the carpenter of Nazareth we are talking about. There is no pope, nor bishop, nor preacher, nor pastor alive who is not a poor miserable representation of the Man whose gospel he tries to preach. And when Jesus says "Come and see" he did not say come and see bishops or ministers, he said just come and see ME.

* * *

Then there are other people, largely below 30 years of age, who when they come and see come to see the creeds. They scrutinize the creeds.

I myself am a believer in the creeds. I believe in the creeds not only because I think they are great historical signposts of the continuance of Christian thinking, not only because they are venerable documents, but because I think they are matchless confessions of Christian faith and have their indispensable place in Christian worship today. In the church where I happen to be minister we reverently recite the Apostles' Creed every Sunday, and it is the most touching and beautiful part of all the service. I say this to remind you that I am a believer in the creeds. Just the same, when Jesus said "Come and see" he did not say come and see the Apostles' Creed, or the Nicene Creed, or the Westminster Catechism, or any other creed ever made.

I recall a remark of James Russell Lowell, who once said that it would be a curious, if it were not a melancholy, spectacle to behold the indifference with which the laity look on while theologians thrash out their wheatless straw. I rather agree with Mr. Lowell, only I would turn the sentence a little differently. I would make it read like this: It would be a curious, if it were not a melancholy spectacle to see how laymen watch theologians thrash out their wheatless straw whereas they ought to be seeing Jesus only.

* * *

Then there are other people that judge of Jesus Christ and of Christianity by the church.

Needless to say I am a believer in the church, but I cannot help remembering that when Jesus said "Come and see" he did not say, "Come and see the church!" That is all many people see when they ask themselves what Jesus Christ and Christianity are.

Here is a man who looks for social recognition when he goes to church. Nobody speaks to him or offers the slightest social attention, and he goes away and says Christianity is a fraud.

Here is a man who goes to church to worship God, and that is all he goes for. He does not want any social recognition whatsoever, but when he reaches the church door there is a strong-arm squad in the vestibule that insists on waylaying him. When he breaks through the cordon and escapes he says the church is a nuisance.

Here is somebody else who goes to church, and every intellectual idea he hears from the preacher flaunts his own personal intellect and convictions, and the man goes away and says Christianity is nonsense.

And here is a man who picks up a paper and reads how a denomination has driven from his pulpit one of the most Christian and helpful preachers in America. He believes it and he throws it down with something akin to a curse and says that if that is Christianity he does not want to have anything to do with it. It is not Christianity!

When Jesus said "Come and see" he did not say come and see Congregationalism or Methodism, come and see Fundamentalism or liberalism. What Jesus said was:

"If I be lifted up above popes, bishops, creeds, churches, ecclesiastical societies, yea, if I be lifted up I will draw all men unto myself! Come and see, but come and see ME!"

Now then, if men and women with that point of view will come to see Jesus they can come from any angle, they can test Jesus' claim by any test they please! I am giving you one or two of these tests.

Two Tests

For example, there are some people in this modern world who say our greatest need is for more and better moral education. And for myself I agree with them.

We have laid much stress on physical education, have raised up a glorious generation of boys and girls of abounding physical health, and there is no one but can be pleased at that. Also we have laid much stress on intellectual training, and we are turning out from our schools and colleges a multitude of boys and girls who know how to use their minds like a steel trap, and certainly everybody must be gratified at that. But still people are troubled, and they are lifting up their voices and asking to what good is a crowd of girls and boys who have fine

physical bodies and good use of their mind if they have not moral motives and if they do not direct their living to high moral ends. What can we do to educate our boys and girls morally?

I heard that question answered by Richard C. Cabot in Cambridge. He stood up in a large company and he said he thought our greatest need was moral education, but he said that moral education, when you figure it out, is one of the most perplexing things in the world. How are you going to educate people morally? He answered his own question by saying that the only way to educate boys morally was to give them somebody to imitate, to admire, to emulate. The moment a boy or girl, young man or young woman, knows someone whom to imitate, to admire, and to emulate, who represents his final creed, that moment that boy or girl begins to be educated morally. Then their moral motives swing into line, their whole moral nature becomes disciplined, and reaches forth in imitation of this character who represents to them the highest there is.

From this point of view what will you say about the claim of Jesus to educate our youth morally? Was there anybody who ever lived on this planet of ours whom to know, to admire, and to imitate would do more to educate morally than Jesus Christ?

There is enough in that one sentence to set a man down among the princes and make him sit on a throne of glory!

Then there are other people who say the greatest need nowadays is higher moral standards.

That word is becoming obsolete. People are questioning if there is any such thing as standards. I recall a sentence of Matthew Arnold, in which he defined a cultured or educated person as one who revolves steadily and serenely around standards tried, accepted, and found true. From the point of view of that definition of Matthew Arnold, for myself I am willing to say we are rather short nowadays of cultured and educated people.

Some time ago I was preaching at Vassar College, and after preaching I had a conversation with a student, and she used a sentence I have never forgotten. She said it in one long-drawn breath. "The trouble with us college students is that we have not got standards. By standards I mean something you would not forgive yourself for or forgive your friends for if they should fall beneath them."

If you will overlook the faulty grammar, I think that is a good definition of standard.

She went on: "Or if we have got standards we have not got any power to enable us to live up to them."

Some time after that I was preaching at Williams, and after the preaching I invited the boys to come down to the Inn to see me. I had no spare moments. At last there came a boy, tall, blond, shy as a girl, and I knew what was the matter with him. I asked him if he wanted to see me personally, and he said he did. I dismissed the others, and we drew our chairs up before the fire.

I said: "What is it?"

"You said a sentence this morning that you said you got from a college student." To my amazement he repeated the sentence verbatim, and then he said, "That is true. At least, that is true of me. Will you kindly tell me where I can get those standards? Then please tell me where I can get the power that will enable me to live up to them!"

I looked into that boy's face, and I began to talk to him about Jesus. I could not help wondering what kind of a home he came out of, for he looked at me as though he were hearing about this for the first time. I said:

"If you want standards that keep you stretching all your life go to Jesus, and if you want daily power to enable you to live up to those standards go to Jesus too!"

When I had finished he looked at me and said:

"I want to tell you that satisfies me. It is the first thing I ever heard that did satisfy me."

"My dear boy, it is the only thing that will satisfy you!"

I came near to losing my train that day, and when I dashed off in the taxi I looked out of the window and saw him striding across the snow-swept campus. When he saw me looking out of the taxi window he took his two hands, folded them, and shook them at me, and I never have forgotten him.

If you want standards, and if you want power that will make you live up to standards, look to Jesus! You do not believe it? Come and see!

* * *

Then there are people that say what we need in this world is a higher and better type of human character. And again I agree.

I am a believer in the League of Nations, but it is never going to save poor humanity by itself. I believe in the World Court, and every other method of internationalism ever projected, but I am wise enough to know that institutions and organizations in themselves never spell salvation for mankind. Herbert Spencer said you never can make a Golden Age out of leaden men and women. We have to have a higher and finer type of human character. It is a higher and finer type of human character you want, is it? Well, will you tell me if you ever saw, heard, or knew of a higher or finer type of human character than the character that is made when Jesus Christ has once laid hands and the spell of his spirit upon a human soul?

Sometimes when I walk along the streets I look at signs on stores. I see the name, and after it, "Maker of," and then the trade. But when I walk along the streets of Nazareth I see a carpenter shop, and over it I see the sign, "Jesus Christ, Maker of Men." That is his specialty. And there is this about the specialty of Jesus, he will take anybody on. Doctors sometimes will not. Doctors will look a patient over and ask how long has he been in this condition, and then shake their heads over him. Jesus never shook his head over anybody. Doctors will sometimes say they cannot do anything for a person. That is the dreadful dictum of a doctor. Jesus never said that of a sick soul yet. I watch him go around and take on a blind beggar or a university professor. Personally I think I would prefer the blind beggar, but he will take them both on. When he gets through with them just see what kind of men they are!

Some years ago I was listening to a

missionary address by Mrs. Coles of Africa. I was listening to her and completely lost all thought of myself. There is more sheer eloquence and spiritual value in that kind of a speech than any other kind of human address. When Mrs. Coles finished I went up to speak to her, and reminded her of an article she had written some ten years before in the "Missionary Herald." I will never forget it. In that article she told about an old South African chieftain, who before Jesus Christ got anywhere near him was ignorant, brutal, and savage. But there was a hump-backed missionary, an evangelistic preacher, who got hold of that old African chieftain, and he accepted the faith of Jesus Christ. Some time later when he lay dying in his hut he sent for the evangelist. When he arrived he asked him to sing his favorite hymn, and without being coached the missionary began to sing, "There's not a friend like the lowly Jesus." Tell me, can you duplicate that anywhere under God's canopy outside of Christianity? Was there any other name under heaven that could have touched and saved the darkened heart of that old African chieftain save the name of Jesus only? And if that is true of the lowest it is true of the highest.

I spend much of my time with boys and girls, young men and women, and I love and trust them, and have all faith in the present generation, but sometimes when they are hurling at me every imaginable theological puzzle and every kind of scientific doubt I stop and say with apparent irrelevance:

"What kind of father have you got?"

My student inquisitor stops, stares, and says:

"My father? There is no better man ever lived than my father."

Then I say: "What kind of mother have you got?"

A loving kind of look will come over his face and he will say: "My mother . . . !"

Need I go on? I just lean forward and say:

"Did you ever think that if you asked that father or mother of yours how he or she became that kind of man or woman, they would answer and say, 'The life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me!'?"

See Jesus standing and stretching out his hands, and just offering himself and saying: "Come, come and see"!

One of the highest intellects in our modern world, in the high noon of his life, gave the following confession of his faith. I would like to close my sermon by giving his words as my own personal confession of faith.

"I want to speak only a little tonight," this man said, "but that little I desire to speak in the sacred name of Christ, who is my life, my inspiration, my hope, and my surety. I cannot help stopping and looking back upon my past life, and wish as I have never done it before to bear witness not only that it is by the grace of God, but it is by the grace of God manifested in Jesus Christ that I am what I am. It is God manifested in Jesus Christ, revealed by his life, made known by his feelings, his descriptions, his deeds, it is that God that I desire to confess tonight, and of whom I desire to say, by the love of God in Jesus Christ I am what I am. In looking back upon my experience that part of my life that stands out most vividly is that part which has some conscious association with Christ. All the rest is rather pale and rather dim, and lies like clouds on the horizon, but that part which has taken hold of Christ, that abides."

Let us go home! I care not where you live, let us go home, let us take up our well-known duties and let us truly try to do them! Let us take up our beliefs and let us try really to believe them! Let us enter into that realm of sincerity and faithfulness where Christ abides, and surely some day we must find him, we must see him! And then all the higher as well as the lower evidences of our faith will be revealed to us, even that highest of all evidences, the Spirit himself bearing witness with our spirits that we are the children of God and joint-heirs with Jesus Christ. Come and see!

Beginning with Jesus

Rev. G. A. Johnston Ross, D.D., Honolulu

How does one "get religion"?

It is curious how this question is neglected in our modern preaching, and how many souls are bewildered in their search for an answer.

By "getting religion" I mean securing some brief or attachment which will really empower one for good living, and will do that without one's having to sacrifice one's intellectual honesty.

We must first select our approach.

Five Possible Approaches

As I see it, there are five possible approaches to religion in the sense in which I am using it as stressing power rather than dogma.

There is the approach loosely called "scientific," which means an approach through observation and manipulation of things which can be seen and weighed and measured.

There is the "philosophic" approach through reflection on the meaning and relations of things which cannot be seen or weighed or measured.

There is the "esthetic" approach, which conceives the universe in terms of beauty,—an approach of great value to sensitive souls, but not useful to pedestrian people who are not awake to beauty.

There is the presently popular "psychological" approach which appears to teach and satisfy, but which has the unhappy handicap that it never can make the transition from the subjective to the objective aspect of religion.

Finally there is the approach which I venture here to recommend: the historico-personal approach, which consists in the consultation of some one who has made a success of his own personal religion.

As a matter of fact, this last approach

is the most natural of all. The first instinct we have when we set out on a quest like this is not to take a course in theology or philosophy or science, but to put out a groping hand seeking for a friend, one who has been before us in the quest and has made something good out of it.

Jesus or Nobody!

Of the eleven living religions of the earth nine were personally founded, and three of them covering the faith of two-thirds of the human race are traceable to the religious experience of three men: Siddhartha, an Indian prince called the Buddha; Jesus, a carpenter of Nazareth; and Mohammed, a camel driver of Arabia.

The last of these we may set aside. He rendered good service to men in his day, but his education was dreadfully imperfect and his morals are reactionary.

There remain Buddha and Jesus. Both are Asiatics. Both have vast following.

Buddhism has of course changed its content greatly as it has made its pilgrimage from India to Burma, Siam, China and Japan. But it has at its heart well-defined ideas, and some of these are praiseworthy and affect one strangely who has become accustomed to the somewhat parsimonious and unspeculative documents of Christianity.

I live in a city overwhelmingly Buddhist, and I have friends who have found in that faith a quieting and restraining influence of which I desire to speak with respect. But when it comes to reinforcement of human powers, not simply for a resigned acceptance of the sorrow in the world or for an ascetic life or for a passive and laissez-faire sort of goodness, but for a life unselfish, ministrant and progressive, Buddha is not to be compared for a moment with Jesus of Nazareth.

It is Jesus or nobody. From the vast level plains of humanity Jesus rises, a lone tower of enablement in the matter of fruitful and serviceable living.

So I urge you to turn to Jesus!

Find out the manner of man he was! Read a Gospel, or all the Gospels, through: not selecting his teaching only, but remembering that the fundamental and prior fact which created the Gospels and changed the world is not the teachings of Jesus (for "our condition needs more than words,") but the total impression and interpretation of the person, teaching, preaching, activities, suffering, death and exit from death: in a word, the entire person and career of Jesus.

You will find the Gospels as biography disappointing, but as photographs of the man's point of view, of how he looked at the question of life's empowerment and reinforcement, you will find all four superb.

His Attitude to Life

Now if you try to analyze his attitude to life and life's empowerment you will come upon two interesting facts:

(1) Jesus lived in conscious fellowship with and dependence on what he called God, or his "Father," and commended that fellowship to those in quest of power;

(2) With an insistence extraordinary in so good a man he laid emphasis on himself.

"You read the Bible, and so forth," he said reproachfully, "but you refuse to come to me for life's enrichment!"

Now this "Come unto me" was not vanity or egoism. As a matter of fact, his emphasis on himself has been justified.

He claims that if you will live as he recommends, in close fellowship with the immanent God conceived as Father (that is, as having unlimited rights over you as your judge and controller and good friend), and further, that if you will cling to Jesus as the type to which you wish to approximate, namely, a son of God or a man at home in God, you will arrive at a unique empowerment to live a satisfactory and serviceable life.

The test therefore is plain. It is not primarily a test of belief or of knowledge: it is a test of hospitality. You are offered if you care to have it the sin-scorching friendship of the Son of God. Do you care to bear the heat of his judging presence?

If you refuse you lay yourself open to at least two devastating enemies of the good life.

One is purposeless triviality; the meaningless life that moves from thrill to thrill and ends in a skull and a few ashes. Philosophers will tell you that a close connection obtains between persons and purposes: and Jesus is the most intensely and vividly personal of all human beings. Association with him means serious purpose, the resummoning from triviality to the ardors and joys of the disciplined and meaningful life.

Another thing he saves you from is pride, the curse which, as probably nothing else has done, has barred the human soul from goodness. Pride is probably the most common denominator in all known forms of evil. Jesus was essentially humble: not because he was ever afraid, but because he was essentially a derivative man and leaned on God. Whosoever associates with him is necessarily made progressively ashamed of every form of pride.

And indeed this brings to mind his own account of how to walk in his way.

"If any man willeth," he said, "to come after me, let him first renounce his egoism! That is the prerequisite of all good living. You cannot graft real religion on a self-centred life. Next, let him discharge each day's duty as it arises in a spirit of sacrificial honesty! You cannot graft religion on a pusillanimous life. And finally," said Jesus, "let him keep me in sight!"

Keep Jesus in Sight!

It were well for us if these four last words could keep chiming in our minds this day and every day.

Do you want a religion effective in stimulating you to good living? Keep him in sight!

Are you bewildered in your way and afraid of the unchartered paths of life? Keep him in sight!

Are you confused by the multitudinous roar of human opinions and by the bafflement of life's unsolved mysteries? Keep him in sight! For you will never go far wrong, nay more, you will inevitably rise to your best if you will but keep him in sight and suffer yourself to be judged moment by moment by the moral and spiritual sunlight that streams from his holy eyes!

Behold the Man!

Rev. G. Campbell Morgan, D.D., Philadelphia

Then Pilate therefore took Jesus, and scourged him. . . . And Pilate saith unto them, Behold the man! John 19. 1–5.

There is nothing we need more than a reconsideration of the person of our Lord.

We are familiar with the fact that the whole New Testament is concerned with him. So is the Old, in a way. The old saying of Augustine is true, "Christ is latent in the Old and patent in the New."

I begin with these words, "Behold the man!" This text is taken because it creates an opportunity for us to do what it suggests, but in doing so to see far more than the man who uttered the words intended or saw himself.

These words fell from the lips of Pilate. What did they mean as he uttered them?

Look at Jesus, bloody, and robed in mockery, with a thorn crown! That is what Pilate asked them to behold: a degraded, suffering man. Nevertheless he was asking them, from his standpoint, to see in him one who ought not to be thus suffering, for before leading him out he had said, "I find no crime in him." That was his judicial finding. The terminology is the terminology of the times, but it was equivalent to what we should say in a modern court of justice, "Not guilty." After investigation it was an official finding:

"I find no crime in him. And yet behold him, this man in whom I find no crime: behold him as you see him suffering!"

Pilate's intention undoubtedly was to excite their pity. If he could have done that and turned the tide of hostility in favor of Jesus he would have laughed at the priests and set him free. As I have sometimes said, he had no desire to crucify Jesus. He would much rather have enjoyed crucifying Caiaphas. He is appealing to their pity, and he failed, and consequently human power as resident and represented in Pilate failed, human power at its greatest at the time, for all the Roman empire was represented in Pilate. Human weakness created by political situation handed Jesus to death, gave him in its helplessness to what God appointed him and to what he had dedicated himself. So much for the setting!

"Behold the man!" said Pilate. Let us take his advice for a few minutes, quite reverently! And first we will go behind Pilate's intention and see who is this man he asked them to look at. Then we will accept Pilate's invitation and look at him as he then was, and yet see more than Pilate seemed to have seen. Then we will go beyond Pilate's intention and look at him as he is revealed afterwards. The study is wholly Biblical. We are coming to the New Testament with that as the starting point.

Who Is This Man?

Apparently in the eyes of the watchers of the time a Galilean peasant, but one who has become well known through all the countryside, well known on account of his teaching, on account of the fact he has gone about "doing good." But who is he? If we make our appeal to the New Testament, as we should, we see him not merely as Pilate looked at him, not with the eyes of the crowd, but as he is revealed. Who is he according to the records?

Matthew declares he was the Son of God and of the Virgin Mary. Mark introduces him merely as the Son of God. Luke also tells us he was the Son of God and of the Virgin Mary. We have other writers, John, Peter, Paul, and yet two beyond. Let us first take the two beyond, James and Jude, unquestionably brethren of our Lord after the flesh!

What does James say? He never refers to the fact of their earthly relationship, but speaks of him in this way, "Our Lord Jesus Christ of glory."

Jude refers to him thus: "Our only Lord and Master, Jesus Christ."

It is an interesting study. As we read the records we find they never committed themselves to Jesus until after his cross. They had not been sure, but here we are beyond the cross and the resurrection, and in the two little letters he is thus referred to. Those are incidental, but vital.

I want to listen to the witness of three more in answer to the question, "Who is he?"—Peter, and Paul, and John, the three outstanding writers in some senses of the New Testament.

Quite technically, along the line of Bible examination, what does Peter say?

The best place to go for the answer is to that well known story of the Day of Pentecost, found in the second chapter of Acts. Peter begins to preach. The first part of his address set the things that were happening that day in relation to the prophetic utterances of the Old Testament scriptures. When he had put the things of the day in relation to prophecy, then he proceeded to interpret the things of the day, and he began in these words:

"Ye men of Israel, hear these words! Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know. . . ." (Acts 2. 22.)

He went on and told of his cross, his rising, and the rest. Who is this man? There you have Peter's answer carefully given. What does he say about him?

He named him Jesus of Nazareth, thus placing him on the human level, named the name with which he had become familiar through all the countryside. But what more does he say about him?

"A man." Mark the emphasis! There is light on that when we get to Paul: keep it in mind!

Well, what more about him, Peter? "Approved of God unto you by (carefully watch it!) wonders, powers, signs which God did through him" (not, which he did). We read that carelessly sometimes, but you will have to think it through. Jesus performed no miracles but that God wrought through him, and therefore miracles do not demonstrate the deity of our Lord, but the perfection of his humanity: an instrument through whom God could work in every realm with perfect naturalness. That

which you and I call supernatural because we do not understand it, but which is perfectly natural to God, became possible in him in a degree never before represented and never since represented because he was a man approved by God by powers, wonders, signs which God did through him, and he put him "in the midst of you as ye yourselves also know."

I summarize, then. What does Peter say about this man? He was an absolutely perfect man. That is the sinlessness of Jesus, the fulfilling of the divine ideal in Jesus, a man. I know what I have been talking about. I do not say he is only a man. That does not declare his deity: that does declare his humanity, and his humanity in absolute perfection. "Behold the man!" Very well, Pilate, I do, and I see a man approved of God, accepted of God, demonstrated to you that he is accepted by powers, wonders, signs which God wrought through him in the midst of you.

Peter has more than that to say, but I stop there.

What does Paul say about this man?

In 1 Corinthians 15. 47 Paul calls him "the second man, from heaven." The second man: what does Paul mean by that? Paul with his Hebrew training and his outlook on history which depended upon the oracles of God, as he called them, Paul who in that connection again in his Roman letter so constantly surveying human history accepted the Genesis story, and goes back to a man, the first man he calls him. Now Paul says Jesus is the second man. Just as a little child coming to it, trying to understand it, I ask:

"Paul, what do you mean? I pass down history and see Enoch in the midst of darkness, Noah, Abraham, and others."

"No," Paul says, "Jesus is the second man."

What does he mean?

He means among other things that you saw the first man Adam, and after him you never saw what God meant when he said man: you saw only failure, blundering, all the way down the stream of human history. Here is a man,—just what Peter said. Jesus of Nazareth, a man. The second man, God's new beginning in human history, the new starting point in the race.

Just incidentally Paul calls him the second man and the last Adam. First man, first Adam. Second man, God's new start, last Adam: which means there will never be a third, because in him the divine purpose for humanity will ultimately be realized. First man, first Adam, disobedience; second man, last Adam, obedience.

Is that all that Paul says about the man Jesus? No. In Colossians he says this strange and mystic thing that baffles us in all our thinking, and yet agrees with facts as revealed in prophecy. He says it pleased the Father that in him all the fulness of the Godhead should dwell bodily. Render "bodily" by another word, and you are a little nearer I think for our present understanding. It pleased the Father that in him all the fulness of the Godhead should dwell "corporeally." Bodily does not mean in sum totally, but in the flesh of the son of man. The second man, made of the seed of a woman, says Paul, but begotten of God.

"Behold the man!" Do you see him standing there, Pilate asking us to look at him? That is Paul's interpretation of the man.

John introduced Jesus as the word made flesh.

There is nothing more arresting, even though mechanical, than John's use of the word Jesus throughout his Gospel. I will take the Authorized Version, because we are most familiar with it. Matthew calls him Jesus 172 times, Mark calls him Jesus 97 times, Luke calls him Jesus just 100 times, and John calls him Jesus 256 times.

John is always keeping us on the human level. Speaking for myself merely, if I wanted to get close to the human Jesus I would not read Matthew. Of course he is there, but he is the king with authority from beginning to end of Matthew. I do not go to Mark, because there Jesus is seen almost degraded from the dominion of manhood to the slavelike activities of service. Go to Luke if you like, but there I see human nature so fine, high, different, I am frightened. But when I get to John, all the way through I am close to the human Jesus.

But he says: "I have written this book in order that you may believe that Jesus is the Christ, the Son of the living God." Has it ever occurred to you what John meant by that, whether he intended it or not? You could write those two verses at the end of chapter 20 in another form. Write them like this:

"Many other signs therefore did Jesus in the presence of the disciples which are not written in this book: but these are written to bring conviction to you that my friend Simon Peter was right in what he said about Jesus in Caesarea Philippi."

What did Simon say when Jesus asked: "Who do you say the Son of man is?" Simon Peter said, "Thou art the Christ, the Son of the living God." John, writing long years after, said, "These things are written that you may believe that Jesus is the Christ, the Son of the living God." It is exactly the same thing.

He introduces him in that mystic language, "In the beginning was the Word, . . . and the Word became flesh and pitched his tent among us, and we beheld his glory, glory as of the only begotten of the Father, full of grace and truth."

"Behold the man!" Who then is he according to these New Testament writers? A man separated from all other men, but linked to all men. A man the same as others, but always different from them. A man on the realm of what we call the natural, and yet never accounted for until we have recognized the supernatural. That is he whom you see standing at Pilate's bar! That is he whom you see Pilate leading out! Pilate would not admit he had been perplexed, arrested, held wondering, fighting as between his convenience and his conscience. That had been a tremendous day for Pilate. Remember how Bacon begins his essay on truth? "What is truth? said the jesting Pilate." It is a great essay, but I quarrel with him when he says Pilate was jesting that day.

Never had a day been more jestless than that day was when he was confronted by Jesus Christ. The whole story is so wonderful. Jesus all through the day is making a way of escape for Pilate if he will but take it. Leading him out Pilate says:

"Behold the man, in whom I find no crime! He baffles and puzzles me."

All right, Pilate, but you yourself do not see who he is. What do we see?

God's Interpretation of Humanity

I see him bruised, bloody, thorn-crowned, mock-robed, but look behind all those things,—that is God's man, that is what God meant when he said, "Let us make man in our own image," that is what God meant when he made you! Every individual today is an individual creation with God. We have had fathers of our flesh, but that does not lower our personality of the Father of spirits. What is the meaning of humanity? What is this thing, this strange being of mine that baffles me through the days, and never more than today? Essentially there it is, the answer is in Jesus. Look at it as Pilate brings it out! God's interpretation of humanity refused, rejected, yet Jesus right and absolutely triumphant.

1900 years have run their course, and we do not yet believe. Thank God for the triumphs which have come down the decades and centuries, but all the world today is black with wreck, muck, and misery because man has never seen man as God intended he should see him in Jesus. That ideal of humanity rejected, and yet God's humanity triumphant by submission! He opened not his mouth. The silence of majesty. Triumphing in the glory and dignity of a divine ideal for humanity in the hour of apparent defeat. "Behold the man!"

God's King

But look again as Pilate brings Jesus out! I see in him not merely God's interpretation of humanity, but God's king, God's method of government, that of service and sacrifice in order to the realization of the divine purpose for men everywhere.

It is mocked. Look at that crown on his brow! It is a crown of thorns. Put on his brow it suggests kingship, but it is ribald laughter of the ages at God's ideal of kingship. God's method of government mocked and yet victorious. On his way to the bitter cross, the rough brutal, bloody Roman gibbet which nevertheless has become already the imperial throne of ultimate empire.

God's Way of Restoration

And finally "Behold the man" not only as God's interpretation of humanity, not only as God's method of government, but as God's way of restoration.

There were hundreds and thousands of people all through the country who would have gathered here and there and delivered Jesus for the time being from Pilate, the priests and all in authority if only he would have taken the sword and set up a standard of revolt. They were ready to do it. More than once they had tried to make him king.

I am not talking now about what the issue would have been, but that is not God's way of government, that is not God's way of restoration, of establishing the true order. They are spurning him because he will not take that way. He never would take that way. He refused it in the mystic terrible darkness in the wilderness. And this is what it has led to: yet you and I know he is on his way to doing that which shall make possible the coming of the kingdom of God and the setting up of the divine order.

Beyond Pilate's Jurisdiction

Pilate handed him over to death and committed the greatest crime, the central crime of the Roman empire. He handed him over and they put him on the cross. Now if you are going to watch Jesus, remember that is man's last act—the crucifixion! To Pilate, and the priests, and the soldiers, and to all his enemies when they put him on the cross, it seems to me heaven said:

"Now, hands off!"

No hand touched the dead body of Jesus but the hands of loving disciples. Frail, faltering, failing men and women, I grant you, but they took him down and wrapped him in his graveclothes, they let him have a borrowed grave in a garden. Man has done his worst, he can do no more.

Now watch him with God, when we find him lifted high on the throne! He is gone beyond Pilate's jurisdiction. Do you remember what he said in the course of his life to his disciples? "I say unto you, Fear not them that kill the body, for after they have killed my body they have done with me!" All they do is make their arm unable to harm him, and so he went to his cross.

As we gather roundabout that cross, then what? "Father, into thy hands I commend my spirit!" Now he has escaped utterly from men. He is gone utterly beyond their reach.

What next? In the Apostles' Creed we say, "He descended into hell." Change that word if you like, but don't leave that phrase out, "He descended into Hades." He went there and proclaimed to the spirits in prison, he went into the underworld and I think proclaimed his victory.

What else? He rose from the dead. I am looking at him! He was seen alive by many infallible proofs. He entered heaven itself to appear before the face of God. He sat down at the right hand of the majesty on high. He is waiting, expecting till his enemies are made the footstool of his feet. He is coming again. The first heavenly message to the waiting disciples after his ascension declared it. The last word of inspiration in the arrangement of the records in Revelation reaffirms it. Behold the coming man!

What does such beholding do for us? I have no right to say what it does for you: I close by telling you what it does for me. I say to the man Pilate asks me to look at:

"O Nazarene, thou hast conquered! My Saviour, to thee I commit myself for salvation without any trembling or any fear! I risk everything. My king, to thee I yield myself for service! My pattern, to thee I come for verification!"

I think we had better end in the upper room on the 8th day after the resurrection, and I stand by Thomas and I see there the man Pilate asks me to look at is my Lord, he is my God!

The Finality of Jesus

Rev. Adam W. Burnet, Glasgow, Scotland

And he said unto me, It is done! I am Alpha and Omega. . . . Revelation 21. 6.

As you know, the first letter of the Greek alphabet is Alpha, and the last letter in the alphabet corresponding to our Z is Omega. What it means by putting upon the lips of Jesus in this passage the words "I am Omega" is simply that it attaches to Jesus an absoluteness and finality beyond all dispute. I want to speak about the finality of Jesus. Is Jesus God's last word?

At the outset there surely is something extraordinarily impressive in the fact that a Jew could write words like these about anybody. You realize of course that in the ancient world before the revelation of God came to the Jewish race men were polytheists. It is to the everlasting credit of that highland race in the Holy Land that they discovered that one God, and forever afterward they could not tolerate that any other should share that throne of the Almighty. It was to them most horrid blasphemy to dispute precedence with him, or share his place.

I say they would have counted it an enormity beyond all words to say that anyone should take a place beside God on God's great throne, and yet within a generation after Jesus died,—immediately after he died,—there were people ready to call him, "My Lord and my God!"

There were three great words for deity in that world of the first century. One was *kurios*, another *logos*, and another was Messiah, the great name the Jews gave to the prince of God who was due to come any day. Within a generation Jesus has gathered these three great names to himself. That obscure Jewish carpenter has taken to himself royal honors in heaven. Men are giving to him the value of God. That appears to me to be one of the most impressive things in the New Testament.

I do not know about America, but in Britain not a few people today find it extremely difficult to believe the views of the Christians of those first days; who are not disposed to say readily that Jesus has any final and absolute significance for this world.

One reason for that is that the 16th century marked a great epoch in the Odyssey of mankind. It was a kind of watershed. Up to that time men had looked back with longing and wondering and thankful eyes to the past. If any man lived to 40 years of age he had an understanding of all things that had been and all things that would be. But with the revival of learning, with expanding horizons and (for that time) amazing explorations and achievements, a new world had begun. The idea of progress had laid hold upon the human mind. No longer were men stolidly to believe that the Golden Age lay somewhere in the glory that was gone. The idea of progress began to dominate men's mentality. Men looked out more and more into the future for something about to be.

Now all that is not without its effects in religion. Men are easily disposed to say:

"Now this age, being as it is, our eyes are straining forward, we are all on tiptoe with expectancy for some new wonder. You will not have us believe our religion is something that must be anchored in a textbook of 2000 years ago? We do not do that with any of the sciences: how can you expect us to do it with religion?"

Great emphasis has been laid upon the humanity of Jesus, and it is all to the good. Men have not overdone his humanity, but they have not balanced it with his deity. They have been too ready to lay stress on the fact that Jesus' knowledge of the future was limited. They point out that he was a man of the first century, sharing its world view, its thought forms; that he was a Jew of the first century, a Galilean carpenter living at a time when people believed the world was flat and the sky solid, and that the earth was the center of the universe; and so on. Moreover, they point out that Jesus of Nazareth was a stranger to the ten thousand stupendous powers that have been put at the disposal of this generation. All this complicated tissue of our modern life, with its everlasting new problems, how does he know about it? Are we really to believe that something final and absolute attaches to the significance of Jesus Christ, bound up as he was with so diverse a civilization, associated with ideas which exploration and scientific discovery have led us to discard, bound up with so much that was contingent and belonging to that old world?

This is an extremely important question, and what are we to say?

God in Human History

I wish for a moment I had the tongue of a prophet, but let us proceed somewhere along this line! I am quite convinced that the Eternal all down the years has broken in upon human life.

You will find it in things of the mind and the imagination. Roundabout the 6th century at Athens, the age of Pericles, the average level of culture was quite low, and yet the inspiration of God came upon Thucydides, Sophocles, Euripides, Socrates, and Plato, so that we have today untouchable and immortal tragedies, philosophies and sculptures of the age of Pericles. There the eternal beauty came and dwelt with men, things that like jewels on the outstretched forefinger of time sparkle forever.

As in the region of the mind and imagination, so in the region of the heart. Who under this roof tonight could not point to this and that moment in life that seemed, as it seems tonight, to have some eternal quality in it? Browning has it in "The Last Ride Together" where he says, "The instant made eternity." Something happened there that never would be effaced from his heart. It would belong to him as long as he had a mind.

You will remember Lafcadio Hearn, whose father was Greek, and his mother Irish. He came to America in journalistic work, and he ended in Japan. He married a Buddhist wife, and had a son. He lost that son, and he describes one wonderful summer day something like this:

"An old, old sea wall running between two boundless rivers, green and blue. On the right, reaching to the skyline, fields coming ready for harvest, and on the left only summer silent sea on which ships of curious shapes are riding. And I can see shadows of grasses and of little stones. Along the grass-grown top of the wall a boy running with the mingled graces of two nations, with something in his hands to show me. . . . But swiftly as he runs the child will come no nearer, for this light is the light of a Japanese sun that set long years ago. Never shall we meet, dearest, never till the stars are dead! Yet shall I not remember in other summers the same sea wall under the same white noon, the same shadows of grasses and of little stones, and the running of the sandaled feet that will never reach my side?"

And as in regions of the mind, imagination and heart, so also in regions of the spirit and the soul of man. Think of Paul! One of the most magnificent things in the New Testament is that in which Paul compares his conversion to the first morning that broke upon the immemorial darkness of the world. He says the God who commanded the light to shine out of the darkness in the beginning of the world shone to give him the light of the knowledge of the glory of God. Did something not once for all happen in that man's life? Was there ever anybody so changed? Saul of Tarsus was the most dynamic personality of the apostolic age. He could only say that the old things passed away, and the whole world was new.

As one in Latimer's time said to him: "I pray thee, hear me! When I read in the Latin Testament that Jesus Christ came into the world to save sinners, it was as if day suddenly broke!"

You see how utterly stupid it is to suggest that because things are old they are therefore inferior. It would be different if life had been all along in a gradual, meticulously measured inclined plane, each stage preparing quietly for the next. But it has never been like that. All down the years great achievements of the human personality have been towering like mountains. The men who produced them under God did not know anything about the latest improvements, nothing about telephones, airplanes, trains, wireless, anything modern. And yet did not Macauley weep the saddest tears of despair over his Thucydides as the ancient historian described the tragic retreat of the Athenians from Syracuse? Bernard Shaw may assail Shakespeare in dramatic technique, but whom can he put in Shakespeare's place? Matthew Arnold said about Moses, "What bard at the height of his vision could tell of God, of the world, of the soul, with a plainness such as Moses felt as he lay in the night with his flock in the starlit waste?"

What had their ignorance of modern inventions to do with what has been done for us by the men who wrote the 40th chapter of Isaiah, or the 23d Psalm, or the 103d Psalm? The men who recorded for us the words of eternal life? In what way is that Book reduced for us, in what way is it changed from what it has been all down the years, a lamp to men's feet, a light to their path, so that out of the Holy Spirit coming to them there has been leaping up in their lives a fountain of nothing less than everlasting life?

Human Nature Does Not Change

But my greatest argument has to do with the fact, that quite inescapable fact of human nature.

That great saying about Jesus in the New Testament, "The same yesterday, today, and forever," is everlastingly true also of human nature. With all the changes that have taken place, all the amenities and enrichments that have come during the years to enrich human life, there is one thing that has remained practically the same, the heart of man.

It was in the General Assembly of the Free Church of Scotland in 1916. Men did not know how long the War would last, but one thing they were concerned about was that when men came from the front, when the new world had emerged and the map of the world would be changed, what must the church do to get ready for that world? How must she orient herself? How must she restate her doctrine? What was to be done? People were asking that question, and I remember my greatest teacher, James Denney, coming forward with that twisted body of his, standing still for a minute or two, then he said:

"In that new world human nature will be the same. The law of God will be the same. Man's glory and man's shame will be the same, his hope and his despair, his pride and his need. God will be the same. Likewise the gospel that comes to meet him will be the same."

No matter what power science may have put at your and my disposal, there is one power which it cannot bring to us, and that is power over ourselves. Anybody who has ever tasted of the cup of eternal life at the hands of Jesus Christ knows full well the limitations of modern science. Who is to keep our conscience quiet? Who is to help us to lift up our heads, believing that our redemption draweth nigh? Who is to make us feel in the blackest night we live through that "the light of the world" is still ours? Who is to make us believe when the past rises up to reproach us and we cannot take it in that forgiveness is ours forever? Who is to make us sure of almighty God? Who is to make us utterly to believe that if we get time to think in that last moment of our life when we sink down, when all the props are gone, that we go out there only into the everlasting arms of the God and Father of Jesus Christ? Who but Jesus Christ?

Augustine said: "O God, give me thyself without Jesus, though thou shouldst give me all thou ever hast made, yet would not my desires be satisfied!"

Do you think some new-fangled religion is going to do it? Suppose they could produce one in this modern, up-to-date world, remember what happened after the French Revolution! The one who was entrusted with the creation of the new religion for the benefit of the republic could not understand why the thing failed. He came to Bishop Talleyrand and said:

"Man, tell me what is wrong with this new religion of ours!"

And Talleyrand with all his faults was able to lay his finger on the spot. He said, a little cynically, but with terrific truth:

"I should recommend you, my dear sir, to go about doing good, to be crucified for love, and die, and rise again the third day!"

I close with a story Professor Stalker tells in a book of his about a young Scots professor who had gone abroad to a university, and at length, long before his days seemed nearly done, came home to Scotland to die.

His friends one day took him for a ride, and when he came back his mother said:

"How did you get on?"

He said: "Mother, they were kind to me! They were reading from Carlyle." Then turning his great eyes on his mother he said, "This is a faithful saying and worthy of all acceptation that Jesus Christ came into the world to save sinners, of whom I am chief: and there is nothing else in all the world of any use!"

There speaks the heart of man when a man has come to himself!

I cannot bring you to the point where you must fall down and say: "My Lord and my God!" I can only lead you up to the door and point you to him who is the door, but you have only to go in there beside him, your best friend who understands everything. You do not require to use many words with him, least of all scented speech and the flowers of language. Speak to him as you would to your dearest, and tell him what is wrong with your life! Out with it! Name it! Call it by its right name, ask him to come into your life and make his presence felt, and then some day by the living God you will come to echo what a writer said of him long ago:

"On his vesture and on his side was there a name written, King of kings and Lord of lords!"

Amen.

The Faith That Follows On

Rev. Herbert W. Gates, D.D., Boston, Mass.

Do you ever dream? If so, count yourself among the fortunate ones of earth!

I do not refer to the dreams that sometimes haunt us in the still hours when we have eaten not wisely but too well, but to those moments of vision in which we cast off the trammels of stark reality, project ourselves into the realms of spiritual achievement, and begin to have faith in things not seen as yet. Such moments are worth cherishing. In them we rise above the dead level of existence on which dwell the Peter Bells of whom Wordsworth wrote:

> "A primrose by the river's brim,
> A yellow primrose was to him,
> And it was nothing more."

Dreams are disturbing.

And yet, the Peter Bells are happy, in their way. For dreams are disturbing. Wordsworth said of himself that in the presence of nature he felt

> "A presence that disturbs me with the joy
> Of elevated thoughts."

The stolid soul knows no such disturbance, but neither does he know the joy of elevated thoughts.

Doctor N. P. Hillis once wrote a sermon on Visions That Disturb Contentment. That is exactly what visions do, for they speak of something other than that which we now know; and if they are the right kind of visions they speak of something that we know ought to be, and which in our better moments we long to see come true. Especially is this true of those visions in which we see ourselves as nobler, truer, more heroic than we are at the time.

Such dreams do disturb contentment, but it is a divine discontent to which they give rise. There is but one way to escape discontent, and that is to live up to our visions in so far as we have the power. Along any other path lies unhappiness. Dr. Hillis, in the sermon to which I have referred, says:

"Into our nation also has come the disturbing visions. Ours is called an age of unrest."

He goes on to name the causes thereof: the widening of our mental and spiritual horizons, the enlarged opportunities for world service and human brotherhood.

"The world is sad," he says, "because it has found God, not lost him." Jesus Christ has given us "a vision of the brotherhood of man and the fatherhood of God, and that vision has destroyed the old contentment. . . . We are unhappy because we are unwilling to do what we see."

Dreams are dangerous.

Such visions are not only disturbing, they are perilous, and the danger which attends them is of something more significant than mere unhappiness, bad as that may be. None of us can catch, even for the moment, a glimpse of God's higher purpose for us and ever be quite the same again. We shall either follow the gleam along the high ways of life, and be enriched and ennobled thereby, or we shall turn back from the open gate to wander in the desert of lost opportunity, more enfeebled and indifferent than before.

A certain trust company in Chicago has for many years followed a definite policy with reference to promotions. If a vacancy occurs in any position the officers consider with care the qualifications of other members of the staff for the post. Having decided upon the one best fitted for the promotion, they offer it to him. If he declines he has six months in which to resign his connection with the company. They want men and women in their employ who can grow, and do not feel that one who lacks this qualification can make adequate contribution to the building of a strong organization. This may seem stern, but it is life. To the man confronted by opportunity for greater achievement two alternatives are open, advance or retreat.

May I remind you of two classic examples by way of illustration?

There was the rich young man whom Jesus loved. From boyhood this youth had kept the law of his fathers to the best of his ability. Still he was not satisfied. He had a vision of a life that was richer, deeper, more eternal in quality than he had yet attained. "What lack I yet?" he asks, and Jesus loved him for the aspiration in his heart, just

as he loved little children for their capacity to grow and learn. So, like a wise teacher, he set the young man a real task:

"Sell that which thou hast, and come, follow me!"

Alas for the tragedy! The young man went away sorrowful, for he had great possessions. Poor rich man! His soul had become the arena for the age-long struggle between materialism and the spirit life, and things won out.

Here is a more inspiring picture! Another young man, of good birth, well educated, on the high road to preferment and power, stands before us. He is eager, sincere. He throws himself into his work with all the zeal of a fanatic. He was deeply religious, and fought with all his might what he considered to be contrary to his religion. He persecuted men and women who held a differing faith, and won advancement thereby. Thus, one day he met Stephen and helped to send him to a cruel death. But in the calm and yet triumphant demeanor of the young martyr Saul caught a glimpse of something that would not let him go. It haunted him. He could not rid himself of the suspicion that Stephen, whom he had helped to kill, was the victor, after all. At last, upon the highway to Damascus—and it was a high way for Saul,—the vision of Christ became clearer and the barriers broke down. He knew what it would cost to follow this new light: loss of honor among his former friends, the forfeiture of all chance for promotion and power of the old kind, even personal danger. Greater than these, perhaps, was the price of a new humility, the admission that he had been mistaken and the effort required to change his way of thinking and acting. But he went forward and upward. As he said to King Agrippa, after years in which his new faith had been severely tested, he "was not disobedient unto the heavenly vision."

There lies the peril of the vision: the risk of not being great enough to make it come true! But it is worth the risk.

May I remind you, in passing, of still another risk? It is the peril of being false to the great souls who have gone before us. You remember that roll of the heroes of the faith in the 11th chapter of Hebrews. Do you recall the words with which it ends? "These all died in faith, not having received the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect." They died in faith. They knew that their work was not done, but they had made a brave beginning. Their faith was that their children would build a still nobler structure upon the foundations which they had laid.

We honor our great dead, in a way. We erect tablets and build monuments to their memory. Would we truly do them honor? Richard Watson Gilder suggests the way in his lines written at the Grave of Luther at Wittenberg. After speaking of Luther he wrote:

Yet at this shrine who doth forever linger,
Shall know not that true freedom Luther won:
"Onward!" his spirit points, with lifted finger,
"Onward lies truth! My work were never done
If souls by me awakened climbed not higher,
Ever to seek, and fear not, the celestial fire."

Yes, there is another peril: not only that we may not prove true to our own best selves, but that we may fail those who have paid the price of the opportunity which is ours.

Dreams must be worked out in life.

We need courage and enthusiasm to make our dreams come true, but we also need wisdom. When the architect has finished his plans and specifications the building is not ready for occupancy and use. The contractors must take the blue prints and translate them into steel and stone and brick and all the other materials of construction. Many kinds of knowledge are required: knowledge of tensile strengths, accurate estimates of strain and stress, the durability of various types of material, and many other things. How much more complicated the task when it is not a structure of wood or stone, but the building of a human life with which we have to deal! We must not only know what a person is, but what he may become, and the conditions of environment and leadership under which the desired results may be most surely achieved.

It is for this reason that we study the nature of the child, the laws of learning, the relations of individuals and groups, the principles of administration, and all the varied subjects which make up the curriculum of religious education. The Great Architect knows all of these. There are no errors in his specifications, but he demands of us that we be honest and intelligent in our choice and use of materials and methods. Never were training and skill in leadership more imperative. You and I must have these if we would realize our highest hopes for those whom we seek to lead.

We may catch the vision beautiful here, if we will.

Dreams of the kind we have suggested will come to us during these days at Northfield if we are in receptive mood. All the conditions are favorable.

We are in a spot of rare natural beauty. Here we may lift up our eyes unto the hills which impress us with their grandeur, and ask with the psalmist: "From whence cometh MY help?"

We are upon a campus rich in sacred traditions and associations. We shall meet on Round Top, where lie the mortal remains of that great leader from whose courage and vision and will to serve these schools at Northfield sprang. Think of the lives that have gone out from here to enrich the world with their leadership! Think, too, of the thousands of students from our colleges who have gathered here in conferences to receive inspiration and guidance for nobler achievement!

We shall have the experience of fellowship with kindred minds from many churches and communities. We shall be dull, indeed, if in the interchange of ideas and points of view we do not get new glimpses of opportunity for service in our own homes and churches.

We shall have the privilege of knowing experienced leaders who have come here to make up our faculty. They will open up new vistas of thought and untrodden paths of service into which we may enter with all the thrill of a great adventure.

Visions will come to us in our moments of worship. Daily in this chapel we shall share in a service as beautiful and inspiring as skilled leadership and careful thought can make it. We shall hear messages on Round Top as we gaze out

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International Sunday School Lessons—December, 1932

December 4, 1932
Living with People of Other Races
John 4. 5–10; Acts 10. 30–35

The two Scripture passages give instances where our Lord and Peter "lived with" people of other races. Teachers should read all of John 4 and Acts 10 and 11 to refresh themselves on the complete stories.

Our Lord and Samaritans, John 4. 5–10.

Our Lord knew the background of racial and religious barriers that separated Jews and Samaritans, but he ignored them. Most Jews avoided Samaritans in their journey to the North by crossing to the east side of Jordan, but not he! He "must needs" go through Samaria, and he improved the occasion.

Note his attitude and actions! He broke all traditions. He asked a favor of this semi-foreigner: which would be a humiliation to racial pride if he had had any. And of a woman! He engaged in friendly conversation. He did not answer her racial prejudice, but switched the conversation on to a spiritual plane. Racial divisions have no place in verses 23 and 24.

On her part, the woman lost her hatred of this Jew, and recognized him as Messiah. Because of her testimony the Samaritans besought Jesus to tarry in their city, and he "lived with" them two days.

Observe: this friendly outcome was the result of spiritual insight and blessing: which are ever the solvent of hatred and division. Race prejudice almost cost that woman the blessing.

Peter and Romans, Acts 10. 30–35.

The conversion of Cornelius and his house is second in importance to the church and the world only to the doings on the Day of Pentecost. It was the occasion on which the gospel was first released to the Gentile world. Peter is the leader to whom it is now given to use the keys of the kingdom for the benefit of the non-Jewish world.

He had probably never been inside a Gentile's house before, and Christian though he was he let Cornelius know his exclusiveness when he arrived (10. 28). It had taken a vision from God and a direct command of God the Holy Spirit to get Peter to overcome his racial antipathy. He had lodged the three soldiers (men of another race) at Joppa, and now he and his six brethren "lived with" Cornelius certain days (10. 48; 11. 3).

The vision of the great sheet let down from heaven, interpreted by the providential events that immediately preceded and followed, opened Peter's mind and heart to the great truth that God is no respecter of persons as such. He recognizes no favored nation, he shows no partiality among races,—except as the Chosen People have certain covenant relations with him. Any person in any nation who reveres him and does right is—not saved but welcomed by God. This revelation should standardize the attitudes of people toward each other.

Once again it is the gospel that produces the proper feeling between a Jew and Romans. If Peter had remained set in his old racial and religious prejudices (convictions) the progress of the gospel among non-Jews and international Christian brotherhood would have been checked at the start.

What is your attitude to people of other races who live in your vicinity?

Missionaries at home and abroad are examples of Christians "living with" such people today.

Children have no racial antipathies until they are misled by grown-ups. The home and the Sunday school should lead them in correct Christian relations.

Golden Memory Text—Of a truth I perceive that God is no respecter of persons! Acts 10. 34.

December 11, 1932
The Christian's Use of Leisure
Nehemiah 8. 10–17; Mark 6. 30–32

A consideration of the use of leisure is quite modern, just forcing itself upon the attention of the more advanced nations, and hardly yet within the ken of backward peoples. Hard work has been the lot of most men and women, and even of children. They have had little or no time for mere leisure,—always something more to be done!

Leisure is a by-product of this machine age, when hours of labor have been shortened and employees find themselves with time on their hands and nothing to do. How shall this time be spent, for good or ill?

The supervised play of children is a development of recent years. Teaching native children how to play is one of the romantic phases of missionary service. The constructive use of leisure time through play is now a recognized factor in child training.

This subject has never before been included in the International lessons. It will be easy to spend the time discussing it in innumerable aspects. But we are here to study the Bible. What general principles applicable to our day do the Scriptures offer? Let us scrutinize the passages set for today's lesson with this question in mind!

One of these passages is from the Old Testament, the other from the New. The word "leisure" in Mark 6. 31 is the only place it occurs in the Authorized Version, though the Greek word occurs also in eight other places.

Some Old Testament uses of leisure, Nehemiah 8. 10–17.

Read the whole chapter! The goal is joy (10), mirth (12), very great gladness (17). How was the goal reached?

(1) A God-fearing life. One of the most remarkable gatherings recorded in the Bible took place,—a big, popular, open air meeting for Bible-reading and exposition! Those returned exiles were a God-fearing people. This was the background of their feasting and joy.

Leisure spent in godless ways is a detriment. Our Christian religion must give tone and direction to our leisure. The use of Sunday is a case in point. There should be no let-down of Christian convictions and habits.

(2) God-given joy. The immediate result of understanding the Bible was a flood of tears, due doubtless to conviction of sin, of having fallen short of the demands of the Law now clearly explained.

But Nehemiah and Ezra did not weep (9). They checked the people and pointed out that this was rather a day of holy joy.

Christianity is a religion of joy, not of gloom; of full liberty in Christ, with restraint only from evil things; of all-around development, not of narrowness and exclusiveness; of love and kindness, not of their opposites. The passage from heartfelt contrition to grateful joy

may be short and quick for the understanding soul.

The "joy of the Lord" means God-given joy, joy experienced by a soul in fellowship with God, joy that flows from God. "Delight in Jehovah may be a strong refuge" is another translation of the phrase. Not all joy is strength.

Their joy overflowed to others who had nothing ready. True joy shares with others.

(3) Simple life in the open. In reading the law of the Feast of Tabernacles (or Booths), Leviticus 23. 34–42, they found it commanded that they should move out of their houses and live in temporary shelters such as people build when camping in the woods today. This feast commemorated God's care during the 40 years of tent life their ancestors spent in the wilderness. Also it was a national harvest festival. As such it was the most joyous of all the Jewish feasts. And its restoration proved a happy time for those returned exiles. Living in those flimsy booths was as exhilarating as camping out today. Religion has been combined with outdoor life and leisure in camp meetings, summer conferences, and the like.

Our Lord's example, Mark 6. 30–32.

He appreciated the need and value of a few days off after a hard preaching tour (7–13), so he led the way into retirement for a brief rest. It was his consecration of a holiday, his provision for leisure. Doubtless he had in mind both physical recuperation and spiritual renewal. For these a quiet time and a quiet place were needed. A sea trip was first on the program.

Cessation from work, rest, reflection, are good preparation for further service, and are as necessary to success as activity. To be always at one's best means a proper balance between labor and leisure.

How far ought YOUR church to make a place in its program for recreation, physical and mental, for young and old? Your Sunday school? Your class?

Golden Memory Text—Whether therefore ye eat or drink or whatever ye do, do all to the glory of God! 1 Corinthians 10. 31.

December 18, 1932
Review: Christian Standards of Life
Read Philippians 3. 8–14

The subjects of this quarter have been more personal than the usual lines of study of Bible history and biography and doctrine. Use this review to drive home personal lessons that will build up Christlike character and conduct!

How shall we determine Christian standards of life? By studying the Bible. Yes, and we shall find that the one comprehensive standard is our Lord Jesus Christ himself. He is not out of date. Indeed, more people the world around are studying him and his example and teaching today than ever before.

The purpose of the three-months' course has been not merely to discover Christian standards, but also to follow them in daily living. Where we have fallen short in personal standards we ought to try to level up to them by the grace and power of God the Holy Spirit. Where public standards are concerned we ought to throw our weight on the side of reform and uplift.

The lessons led off with a Christian's devotional life. Have we learnt to pray better and study the Bible better? Three lessons on the home and family followed. Have we visioned and achieved happier, holier homes? Then came law observance and world peace. The Bible is on the side of both. Three lessons on money and the use of one's life came next. Have we learnt to make the utmost of our life and use it for the greatest good? Race relations were next. Are we free in Christ from racial pride and discrimination, and are we constructively Christlike in our relations with aliens? Lastly we had the new study of leisure time. Have we learnt to relate this to Christ?

Unless we make personal applications of the principles we discover in the Bible our attendance at Sunday school will be largely futile. As we learn of Christ, let us live up to our light!

Golden Memory Text—If any man will come after me, let him deny himself, and take up his cross daily, and follow me! Luke 9. 23.

December 25, 1932
God's Gift to Man
Luke 2. 1–20

Messiah has come! But where? How? Verses 1–7 tell the story. God has set the whole Roman world in motion in fulfilment of a 700-year-old prophecy of Micah.

This is the event whose anniversary we celebrate at Christmas. The babe of Bethlehem is the world's baby, the most widely known and best loved babe that was ever born. He is God's Christmas gift to the world, the greatest gift he has ever given, the God-man.

Let us make this Christmas a truly Christian celebration, consecrating it to its true purpose, to Christ himself!

Approach.

The approach to the lesson may be made from several angles.

For the young the effort should be to make the historical facts real, vivid: names, places, etc. Introduce your scholars to Jesus of Bethlehem as a real, live baby! Take them into the crowded khan! Let them gather around the manger!

For older classes who are familiar with the facts, the effort should be to interpret the facts: what the incarnation means, the humanity of Lord Jesus, the significance of "Saviour, Christ, Lord, ..."

Though the narrative reads so simply and is so familiar it is shot through with mystery. "Who does not admit how profound is the divine truth of our religion? It is (the living God) who was manifest in the flesh" (1 Timothy 3. 16, Moffatt). In other words, Jesus was the incarnation of the Godhead; not a man who somehow became God. Grant this, and nothing in his after career need stumble us. Deny it, and his subsequent claims are preposterous.

Sung by angels, 8–14.

Though this birth was unnoticed and this babe's true person unrecognized by earth, all heaven knew, and was bursting with enthusiasm and worship.

How shall the glad news be put across to mankind, this most important news that ever fell on mortal ears? Angels solve the problem. First one, then a heavenly host breaks through the veil that hides the real but unseen world about us, with messages of good tidings for man and glory to God. This is the only song sung by angels that man has ever heard.

Christ came in with song. Wherever he is known and loved he fills the heart with singing.

Who will be selected to receive the news? Not any conquering Roman, not King Herod, not even the high priest of God's ancient religious system, but humble shepherds on their job—out in

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Mrs. Ida Q. Moulton, Gorham, Maine

How Can We Work for Christian Unity?

John 17. 18–23; I Corinthians 3. 6–8. December 4, 1932

One has said that when at the Tower of Babel men tried to glorify themselves by building a tower reaching to heaven God caused them to talk in different tongues, but when at Pentecost the disciples set about glorifying Christ God enabled them to speak in different tongues so that each nation could understand the message.

Selfishness separates. Exaltation of Christ by Christians unites, though they exalt him in different ways, are called by different names, under different roofs.

* * *

Unity is not uniformity. The former is joining together in spirit, the latter is bearing a distinguishing mark as belonging to a certain body of people. In God's providence he has allotted to the branches of the church a peculiar task for each according to its distinctive temperament and fitness. When different churches harmoniously work, each over against his own place, for the building up of Christ's kingdom they work in unity and uniformity. The gates of hell cannot prevail against such union.

* * *

A heavy wagon was stuck upon the trolley track. A span of horses were vainly tugging to remove it. Their efforts amounted to nothing, for they pulled alternately, instead of simultaneously.

A teamster came along driving a team of bays, and said:

"Take off your horses and let me and my bays have a chance at that wagon!"

The man laughed at him and jeered at his span of bays doing what his truck horses could not do, but finally said, sneeringly:

"Well, try it!"

The bays were hitched to the load. Their driver took the reins and quietly whispered:

"Steady—together!"

The bays settled into their collars, gave a long, steady and strong pull. The load moved, the track was cleared, and the spectators cheered.

"Steady—together," dear friends, for Christ and the church,—and God bless you!

Rev. Roy L. Smith has pointed out "the seven evils of any age":

Old men without faith in tomorrow;
Young men without respect for the past;
Rich men without any sense of responsibility for their riches;
Poor men without any respect for themselves;
Leaders of righteousness fighting each other;
A people without any religious faith;
Governments that allow justice to go on sale.

Is there a single evil among the entire seven that churches cannot unite against in Christian unity, with prayer and service?

How far is dissension among Christians responsible for these seven evils?

Practising Brotherhood in Our Own Neighborhood

Luke 10. 25–37. December 11, 1932

A gentleman about to spend several months in touring Europe was told he would find Europeans disagreeable, unfriendly, and with disgusting manners.

He traveled a year, first, second and third class. Everybody was courteous, kind and friendly. Said he:

"The only disagreeable men I met were from the northern part of my own state."

If we fail to find persons upon whom to practise brotherhood it is because we are void of brotherliness ourselves.

* * *

He passed by on the other side. Luke 10. 31.

I passed him in the night,
And moving on
He knew me not. Yet there,
Clothed in the tattered rags
Of poverty,
Was mine own brother under God.

For that he was a man
We two are kin;
Nor race nor color,
Pride of place
Nor other false assumptions
May excuse my arrogance,—
I passed him by!

* * *

A nun prayed that she might have her spiritual eyes opened, that she might see mankind as they are and be better able to help them.

Following the prayer she had a dream in which people from every nation passed before her. They seemed so full of uncleanness that she found herself shrinking from them. Suddenly Jesus appeared among them, and she saw that whoever touched him became clean and radiant.

The grace of God alone holds thee,
holds all;
Were that withdrawn, thou too wouldst
swerve and fall.

* * *

B—reak that silly habit of cold-shouldering anybody!—R. R. Anderson;

R—aces may be unwise in mixing in marital relationships, but Christian relationships will bear a good deal of mixing;

O—nly (The) superiority worth anything is the superiority of helpfulness;

T—he tender word which cheers the life
We fail to say,
And carelessly through lack of
thought
We spoil a day."

H—e who allows himself to be swayed against the right by gossip is not a worthy follower of the Master;

E—very helpful service rendered our fellow men is a gesture of brotherhood;

R—esist that inner urge to think yourself better than others, for such pride belongs to an inferior soul;

H—e who is overpowered by loneliness can easily dispel it in the practice of brotherhood to his next door neighbor;

O—ne man's presence in a neighborhood is like blighting hoar-frost, another's like warm springtime sunshine. What makes the difference?

O—f Madame de Stael it was said: "Her passing was like the ceasing of exquisite music." Do you wear a look that adds to the burden of the stranger, or a look that lifts it and bears it, though but for a moment, in passing?

D—o you wish others to be neighborly to you? Then be that to them!

Spreading the True Christmas Spirit

Philippians 4. 14–19. December 18, 1932

For little children everywhere
A joyous season still we make:

We bring our precious gifts to them
Even for the dear child Jesus' sake!

* * *

When we have a Christmas spirit worth spreading we shall have a peace spirit for all the world. Writes Ex-President Coolidge:

"Our country has definitely relinquished the old standards of dealing with other countries by terror and force, and is definitely committed to the new standard of dealing with them through friendship and understanding."

Friendship and understanding of one another and the whole world are a part of the true Christmas spirit.

* * *

A Christian physician once said: "The hardest part of my work is the lost sense of appreciation and gratitude from those whom I have healed, sometimes at risk of life. (This physician nearly lost his life in an operation case.) Did I not often think of how Christ met and cleansed the lepers, and of only one out of the ten returning to thank him, discouragement would dog my footsteps."

The Christmas Christ is our great physician, and the world's greatest healer. All Christians should appreciate the fact that churches are giving attention to the physical needs of mankind.

* * *

It was Christmas Eve in All Saints' Priory. The monks were bringing their gifts to the Christ-child, as was their custom. Peter had a book that he had been laboring on all the year. Barnabas had a little statue that he had carved carefully in the wee small hours of the night. Each one had some gift that he had made with his own hands because of his love for the Christ. All but one, because he had no special talent. He therefore followed the others to the place of offerings, and with face wet with tears said:

"I give myself anew to thee, O Christ!"

The renewed consecration of the untalented people (are there really any such?) is precious at this Christmastide to the Father, Son, and Holy Spirit. The spirit of the Godhead will sweeten any gift, even yours.

* * *

Christmas is coming to bless us again,
Bringing its bounty o' blessings to men,
Wiping out worries and troubles and frets,
Routing the past, with its futile regrets,
Blotting out memories, tragic and drear,
Filling our hearts with the magic o' cheer,
Giving us gifts from the Giver above,
Greatest of which is the spirit o' love!

Queries one, Why do we live one day by the law of love, then turn around and rend each other? If the Christmas spirit is good for one day, why not all days?

Christmas in Picture, Song and Story

Luke 2. 8–20. December 25, 1932

In the wealth of Christmas song and story there is enough gospel to save the world.

* * *

Poets, novelists, essayists, dramatists, song-writers, statesmen, philosophers, business executives, rulers, warriors, all have honored Lord Jesus in literature and service.

"New every year,
New-born and newly dear,
He comes with tidings and song
The ages long, the ages long!"

* * *

It will be strange indeed if we do not arrive at the conclusion that the world has still in Jesus Christ something to grow into instead of out of, and that when we shall have reached the new boundaries he set it will be time enough to think of a new prophet or a new religion.—Winston Churchill.

* * *

For 35 years of my life I was, in the proper acceptation of the word, a nihilist; not a revolutionary socialist, but a man who believed in nothing. Five years ago my faith came to me. I believed in the doctrine of Jesus, and my whole life underwent a sudden transformation. . . . I tasted joy and happiness that death could not take away.—Count Leo Tolstoy.

* * *

It is said that over the main entrance to the Church of the Holy Sepulcher in Jerusalem was a large panel representing the magi making rich offerings to the infant Jesus. Seeing this, and recognizing by their costumes that the wise men were Persians, the Persian destroyer of all the churches of Palestine spared this church.

* * *

It was in 1220 that St. Francis of Assisi, in order to remind the doubting people of the Christmas story, built a manger and portrayed the story in pageant form. He then called to the people to come and sing praises. They rallied to his call, and we are told that they sang praises throughout the night, and listened to carols which the friars composed.

* * *

As the taste of a rancid nut kernel will spoil the Christmas pudding, so one hatred, one remembrance of a snub, can spoil the whole Christmastide.

* * *

It isn't far to Bethlehem town!
It's anywhere that Christ comes down
And finds in people's friendly face
A welcome and abiding-place.
The road to Bethlehem runs right through
The home of folks like me and you!
—Madeline Sweeney Miller.

* * *

Though Christ a thousand times
In Bethlehem be born,
If he is not born in thee
Thy soul is still forlorn!
—Angelus Silesius.

* * *

As the log cabin in which the deliverer of millions of slaves was born appeals more powerfully to humanity than does the finest mansion on Riverside Drive, so the manger of Bethlehem has a stronger grip on humanity's heart-strings than would a silk-lined mahogany cradle of aristocratic associations.

* * *

Christmas—
C—alls our hearts and minds to the appreciation of beautiful things;
H—eals differences in family life;
R—enews friendships;
I—nspires generosity;
S—eeks out the lowly and needy;
T—eaches that giving is better than getting;
M—akes us realize that "mankind is our business";
A—rouses missionary zeal;
S—tar of the East, show us the way
In wisdom undefiled
To seek that manger out and lay
Our gifts before the child,
To bring our hearts and offer them
Unto our king in Bethlehem!"

THURSDAY, 1st. *The grass withereth, the flower fadeth, but the word of our God shall stand forever! Isaiah 40. 8.*

The Bible is absolutely incomparable. There is nothing like it; there never will be. Do you really know your Bible? Are you growing increasingly to know it? Have you given time to it, and thought, and prayer? Is the study of the Bible a lifelong occupation with you?—Clarence A. Barbour.

FRIDAY, 2nd. *That ye, being rooted and grounded in love, . . . might be filled with all the fulness of God. Ephesians 3. 17, 18.*

Child of God, feed on the words the Holy Spirit has given here! Meditate, with strong desire and childlike faith, on what the Father, and the Son, and the Holy Spirit have undertaken to work in you. Hold fast the confident assurance that God will do abundantly above what we can ask or think!—Andrew Murray.

SATURDAY, 3rd. *Then sang Moses and the children of Israel this song unto the Lord. . . . Exodus 15. 1.*

In our struggles and prayers we must ever have a vision of the final triumph which shall be the completion of salvation. It is this assurance of the last mastery that sustains us as we meet our trials and look to God for help.—Floyd W. Tomkins.

SUNDAY, 4th. *Without shedding of blood there is no remission. Hebrews 9. 22.*

There are times when all the consciousness of sin is numbed, paralyzed, dead. Sin is a thing easily excused and forgotten. Oh, how we do need this mighty voice of the blood that speaketh to us, so awful, so persistent, so unsparing, for ever uttering not in word only, but in deed and in truth, what our sin is!—C. H. Spurgeon.

MONDAY, 5th. *And he said unto him, Well, thou good servant! . . . Thou hast been faithful in a very little. Luke 19. 17.*

The commonest duties of life demand the highest qualities, and indeed they can be fulfilled perfectly only with the soul at its best.—W. L. Watkinson.

TUESDAY, 6th. *And Paul, earnestly beholding the council, said: Men and brethren, I have lived in all good conscience before God until this day! Acts 23. 1.*

The supremest essential for personal happiness is just an absolutely clear conscience. Happy is he, and only he, who is on good terms with his own conscience and intellect and faith. He is not self-condemned or condemned of God in that which he has put to the proof.—C. Sylvester Horne.

WEDNESDAY, 7th. *Then touched he their eyes, saying, According to your faith be it unto you! Matthew 9. 29.*

Prayers are heard in heaven much in proportion to our faith. Little faith will get great mercies, but great faith will obtain still greater.—Charles H. Spurgeon.

THURSDAY, 8th. *We look not at the things which are seen. 2 Corinthians 4. 18.*

I don't look back. God knows the fruitless efforts,
The wasted hours, the sinning, the regrets.
I leave them all with Him who blots the record,
Who merciful forgives, and then forgets.

FRIDAY, 9th. *But at the things which are not seen. 2 Corinthians 4. 18. We see Jesus. Hebrews 2. 9.*

But I look up—into the face of Jesus,
For there my heart can rest, my fears are stilled,
And there is joy, and love, and light for darkness,
And perfect peace, and every hope fulfilled!
—Annie Johnson Flint.

SATURDAY, 10th. *Take my yoke upon you, and learn of me, . . . and ye shall find rest unto your souls! Matthew 11. 29.*

And what yoke is that, Lord? The yoke of other people's needs, the burdens of other folks' sorrows. Put them on thy shoulders! Take my yoke upon thee! Increase thy burden and thy burden shall become light, and instead of weariness thou shalt find rest!—J. H. Jowett.

SUNDAY, 11th. *Many there be which say of my soul, There is no help for him in God! Selah. Psalm 3. 2.*

"Selah." For the intensely religious Hebrew it was a solemn pause of hush and wonder. After he had climbed up to the height of some overwhelming truth, or had faced the deepest issues of the soul, or had caught an exalted vision of the majesty of God, there came a pause which was no empty pause. It was a hush that carried him higher than his highest words had done, or could do. The beat and throb of his soul went on mounting as he waited, moved with awe and too full for speech or sound.—Rufus M. Jones.

MONDAY, 12th. *We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Ephesians 6. 12.*

Our hardest conflicts are not fought in public: our hardest conflicts are on a hidden field. There is no one to rejoice when we are conquerors, no one to hear the tidings of defeat. And yet these hidden conflicts of the heart get themselves written out upon the character, and clothe us at the last as in a garment. —W. L. Watkinson.

TUESDAY, 13th. *Abide in me, and I in you! John 15. 14.*

Some one asked Hudson Taylor the question: "Are you always conscious of abiding in Christ?"

"While I was sleeping last night," he replied, "did I cease to abide in your house because I was unconscious of the fact? We should never be conscious of NOT abiding in Christ."

WEDNESDAY, 14th. *And the Lord said, . . . Behold, he prayeth! Acts 9. 11.*

God speaks of prayer in terms of wonder. Can God wonder? Can there be in him elements of surprise and amazement? Can it be that there are things that to God are wonderful? That is how God speaks, and to him there is nothing more gloriously wonderful than prayer.—Samuel Chadwick.

THURSDAY, 15th. *Be not deceived! God is not mocked! For whatsoever a man soweth, that shall he also reap. Galatians 6. 7.*

This is not a one-sided law. It is the impartial law which holds within its ample scope all that is terrible in the idea of perdition and all that is sublime in the promise of heaven.—Joseph Parker.

FRIDAY, 16th. *Here am I: send me! Isaiah 6. 8.*

"Send me!" Dare you look into God's heart and discern all his infinite compassion toward the children of men, and then think of the rebellion of men's hearts, their stony indifference, their calculating and devilish sin, and offering your life for a bridge say, "Send me"?—Samuel Shoemaker.

SATURDAY, 17th. *If we confess our*

sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 1. 9.

The Scriptures are specific when they talk about sin. Jesus was specific. Let us be specific! Let us set down our sins one by one: sins personal, social and national; sins of weakness and of wilfulness. Above all, the sin of worshiping the false gods of our age.

SUNDAY, 18th. *She shall bring forth a son, and thou shalt call his name JESUS! Matthew 1. 21.*

We are far and away from Juda's Land
Yet its glamor reaches wide,
And we gaze that way with our loving eyes
In the blessed Christmastide,
And we tell the wonderful story o'er,
And we carol the good-will song,
And the glory and pathos and charm and joy
Will laugh through the ages long!
—Emma A. Lente.

MONDAY, 19th. *All things are possible to him that believeth. Mark 9. 23.*

If the believer's faith reach to the full extent of the promises, he shall find all things possible which God hath promised; yea, he shall be able to do all things through Christ strengthening him.

TUESDAY, 20th. *And the word of God increased. Acts 6. 7.*

What does it mean? How can the word of God increase? The word of God increases just as human receptivity increases. There is no more of the word of God on this earth than there is room in human hearts to hold it.—Charles E. Jefferson.

WEDNESDAY, 21st. *Lord, teach us to pray! Luke 11. 1.*

Luther said: "Prayer and provender hinder no man on his journey. We should pray as if all depended upon God and work as though everything depended upon us." It is timely that every Christian should pray for the unemployed, the discouraged, the hungry and the sick.

THURSDAY, 22nd. *Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . . Your heavenly Father knoweth that ye have need of all these things. Matthew 6. 31, 32.*

I would be quiet, Lord,
Nor tease nor fret;
Not one small need of mine
Wilt Thou forget.
—Julia C. R. Dorr.

FRIDAY, 23rd. *What doth it profit a man, to gain the whole world, and forfeit his life? Mark 8. 36 (R. V.).*

SOME GOOD FOLK seem to be religiously restless and always ready to run off after any new thing, provided it has neither divine truth nor ordinary human intelligence in it. God's sanctified children should not be bothered with any of this stuff. Saved, sanctified and kept, they should rest upon the eternal foundations of truth and rejoice in the fulness of Christ's salvation, and do what they can to bring others into the joy of which they are partakers. Go on! Never yet have we heard of a sanctified soul expressing regret in a dying hour that they had found in Christ full deliverance from sin. We know of nothing better than to come to the time of departure, to be able to face death and eternity without a fear, rejoicing in the fact that the precious blood of Jesus cleanseth from all sin. This is blessed indeed! Be faithful! —H. C. Morrison.

We have more to do today than to make a living; we have to make a life. Let us not spoil the one in seeking to gain the other!—J. H. Jowett.

SATURDAY, 24th. *Let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us! Luke 2. 15.*

Come up the road to Bethlehem! The heart's long hunger ends
Where by the little Son of God your knee in worship bends.
Here the poor mantle care has wrought, forever from you lay:
There waits more peace in Bethlehem than the world can take away!
—R. W. Tobias.

SUNDAY, 25th. *Glory to God in the highest, and on earth peace, good will toward men! Luke 2. 14.*

Still down the weary, war-torn years
The Christmas song sounds now as when
The angels chanted from the sky
Their "Peace on earth, good will toward men."
O song that no one can withstand,
Lead on the hosts who seek thy way,
That love and peace and brotherhood
May bless all men this Christmas day!
—Ralph Welles Keeler.

MONDAY, 26th. *He taught them as one having authority, and not as the scribes. Matthew 7. 29.*

Why? Because he had authority. Back of his words was his life. And if we are to follow his method it must be so with us.—Margaret Slattery.

TUESDAY, 27th. *Whereto we have already attained, let us walk by the same rule, let us mind the same thing! Philippians 3. 16.*

O my friends, what men and women some of us would be if we had remembered this! Where might we not have been in the divine life if we had been true to that which the Holy Ghost brought home to us in the early days of our Christian life?—John Douglas Adam.

WEDNESDAY, 28th. *The Lord will receive my prayer. Psalm 6. 9.*

In one of his superb flights of thought, in a burst of noble enthusiasm, Tennyson says prayer is—

A breath that fleets beyond this world
And touches him who made it.
—Maltbie D. Babcock.

THURSDAY, 29th. *Ebenezer . . . Hitherto hath the Lord helped us! 1 Samuel 7. 12.*

The best way to enjoy our present mercies is to look back and see how wonderfully the Lord hath been mindful of us during the past year! This will stimulate us to go forward relying on God's faithfulness.

FRIDAY, 30th. *We spend our years as a tale that is told. Psalm 90. 9.*

With mercy and with judgment
My web of time he wove,
And aye the dews of sorrow
Were lustered with his love.
I'll bless the hand that guided,
I'll bless the heart that planned,
When throned where glory dwelleth
In Immanuel's land!

SATURDAY, 31st. *Where hast thou gleaned today, and where wroughtest thou? Ruth 2. 19.*

On this New Year's Eve we naturally look backward, longing to lay the year ere it pass at the Master's feet that it may be cleansed and blest. Have we sought to make the world better? Have we lived to give comfort to the sorrowing? Have we led some lonely soul to the dear Lord's feet? What has the year to show? We leave it all to him. He knows!—Floyd W. Tomkins.

A Happy New Year to All!

When we begin or re-begin to exchange our ideas about the unity of the church of Christ it is good for us to remember that the oneness of his body is the Lord's idea, and that important as it is for us to confer about it with one another, it is more important for us to learn about it from him.

—P. Carnegie Simpson.

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MEDITATIONS ON GOD (Cont.)

Thursday, 1st. The Necessary Existence of God. Psalm 90. 1–4; Acts 17. 23–28

1. It was said in an earlier meditation that the Bible nowhere attempts to prove the existence of God. But this is not inconsistent with the fact that the Hebrews, as they brooded over the mysteries of life and had their prophetic minds opened to the inflow of the divine Spirit, did see in the world abundant evidence of his presence and even revelations of his nature and character. It was also said that the great so-called proofs of the existence of God which have been elaborated in the history of philosophy are best regarded not as complete demonstrations, but an analyses of man's faith and descriptions of what God actually is for those who believe in him most completely and most worthily.

2. The first of these great arguments wears the long name of ontological, and has had various forms of definition. It is best to take it as meaning that the mind of man cannot resist the conviction that some being does exist of necessity. Over against and behind this world of time and change, the limited world, there is and must be that which did not begin to exist at a certain date, something which exists of itself, without any cause other than its own nature.

3. It is this sublime idea that however indefinite it may be yet dominates man's mind with a sense of the inevitable and a profound awe which is the psychological source of all reverence and all worship. It was in presence of this idea that St. Anselm uttered his prayer which is in part as follows:

"So truly doest thou exist, O Lord my God, that thou canst not be conceived not to be! And indeed all else that exists can be thought of as non-existent, save thee alone."

Friday, 2nd. God the Cause of the Universe. Job 38. 1–7; Luke 12. 24–28

1. The second great argument for the existence of God is known as the cosmological. It arises from the fact that our minds by their nature are bound to seek for the causes of things. All our ordered life and conduct, all our science, grow out of this irrepressible movement of the mind. And if we regard the world as a whole, the universe as we call it, we are bound to look upon it as being produced by some power. Moreover, we assume that this power is identical with that necessary existence which we considered in the preceding meditation. That which is existent by its own right and cannot not exist is no dead abstraction. It must be thought of as the power which alone accounts for the world, the "cosmos," as we know it.

2. It is a most interesting fact that some of our leading thinkers today hold it to be inevitable that the source, the creator energy, which produces the enormous universe, is a mathematician. If the entire physical world has a structure which only a mathematical mind can explore and measure, only a mathematical "Something" can be producing and controling it all the time.

3. It is sheer common sense which has always insisted that only a mind and will, self-existent and eternal, can account for the ordered world in which we live. It is a native and irrepressible mode of thought. To ask us to believe that nature either created itself or came into existence by mere chance offends our sense of truth or reality, and leaves our minds without rest and satisfaction. To assume that nature is the work of a beneficent and wise will is no doubt an assumption, but nothing but assumptions are possible in this region of thought, and no other assumption will ever seem reasonable to the general mind of man.

We praise thee, O God, for that strange assurance given to the minds of men and confirmed by Jesus Christ thy Son that our world is the work of thy power and wisdom and love! Amen.

Saturday, 3rd. The Argument from Design. Proverbs 8. 22–31

1. In this and in various sublime passages in Job we have presented the challenging thought that only a mind which plans and executes vast plans can account for the order of nature. These writers do not make it a formal argument, but out of their insight and brilliant affirmations lesser minds may construct their own laborious methods of proof. Hence we have what is called the argument from design, or the teleological argument.

2. It is true that when science describes the successive steps by which the eye of man has been developed it looks like a series of minute mechanical adjustments through chemical changes in its structure. But it was Darwin himself who said that when he looked at the whole process and final result in the human eye his mind could not escape the idea of a plan or purpose being worked out. Just as science establishes the assumption of common sense that we live in a universe that is rational, so also it confirms the idea that there is a sublime, divine, eternal purpose which is being realized on the surface of our little planet. History has moved from stardust to mankind in a definite direction. There must be a director.

3. The 8th chapter of Proverbs is a magnificent exposition of the idea that wisdom is at the origin of the universe (verses 22–31), and that wisdom is the best name for that power which overrules the life of mankind (verses 12, 14, 15, 16), and gives it direction. We cannot hope to explain the relations of the divine purpose to the individual purposes of men. How each can be real is one of the supreme mysteries. But we know our purposes are real, and the fact of the divine wisdom is also irresistible.

Eternal wisdom, we thank thee for the triumphs of science which are disclosing to our minds thy thoughts in the heavens, thy paths upon the earth, that we may adore thy glorious will! Through Jesus Christ our Lord. Amen.

Sunday, 4th. The Moral Argument. Psalm 94. 7–17

1. We have seen that the mind of man must think of and assume that there is an eternal being who (or which) must necessarily exist. We have also seen that it seems inevitable for our minds to attribute the existence, the order, and the beauty and direction of the universe to that one original being. We now come to the great argument known as the moral argument for the existence of

It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

God. It is based upon the fact that man by a certain law of his nature inevitably distinguishes between that which he ought to do and that which he ought not to do. The whole of his life is built upon the sense of duty, the sense of responsibility, the sense of freedom. In other words, he is a moral being.

2. Now if we have a right to say with Jeans that a mathematical universe comes from a mathematician, or with common sense that an ordered and directed universe comes from an ordering and directing mind, we have no less a compulsion to say that a moral universe is produced by a moral being. This is another of the great assumptions made by the Hebrew mind. Rather ought we to say that the revelation in the Old Testament is God's own confirmation of this human insight, that man is under the law of, and responsible for his life and character to, a holy and righteous God.

3. Formal argument for the existence of God here passes over into something else. To name the eternal is to *feel* the presence of the Holy One. To feel our freedom and the presence of a supreme obligation to obey the right is to feel the presence of One who searches us and knows us altogether. The moral argument is at times so luminous, so intimate, so compelling, that it is the voice of God saying to each, "I AM."

O Lord God of all life, thou art lord of our souls and our destinies! We rejoice that our world depends wholly on thy holy and righteous will. Amen.

Monday, 5th. Argument from the Beautiful. Philippians 4. 8; Job 37. 14–24

1. There are many passages in the Old Testament which sprang from a deep sense of beauty in the outer world. We cannot read various parts of Job and many of the psalms without seeing that these minds were moved by the splendor, the majesty, the tenderness, in a word, the beauty, of nature in earth and sky and sea, in the life of animals, and in the forests and flowers of mountain and plain. Amid all civilisations we find this sense of the beautiful producing all the varieties of art. Hence into his religious ceremonial and architecture man has brought this love of the beautiful to lay it at the feet of his God.

2. Now, where does the beautiful come from? And why is it spread with such lavish delight over all creation? It does not seem to be a necessary or extensive element in the story of evolution, though it has some value there. Beauty is not an individual thing or object. Beauty is much more than man's emotion before objects which give him other pleasures and so become "beautiful" to him. Beauty is out there, a something real and spiritual, inwoven into that whole which we call the universe. It cannot be of mere physical origin, though "the world is a work of art." It is not a mere human feeling, though it awakens joy in the man who sees it. But it must be really seen, out there in nature, in the goodness of human conduct, if we are to feel it.

3. Since beauty is thus a quality of the universe, just as surely as order and purpose and goodness, we are impelled to say that it is of divine origin and it too contributes to our conception of the nature of God. As Jonathan Edwards said, "God's nature or divinity is infinitely excellent; yea, it is infinite beauty, brightness, and glory itself."

O God, who art source of all that is excellent, grant us hearts attuned to feel the beauty of thy holy love, thy perfect wisdom, thine eternal power, as revealed in the perfectness of Christ! Amen.

Tuesday, 6th. The Agreement of Mankind. Psalm 67. 1–7; Matthew 28. 18–20

1. From ancient times thoughtful minds have used as an argument for the existence of God what is called in Latin the "consensus gentium," that is, the assent of all men. It can be expressed in a crude way which is quite unconvincing. It might seem to imply a mere appeal to a majority vote, or even to the overbearing authority of a minority of select minds. We must allow for the fact that men differ even in their definitions of what we mean by God. And there are atheists. Hence the consent of the nations must not be treated as a primary argument which says, "All men believe it, therefore you must admit that God exists."

2. But when stated properly the argument has great value. The modern form of it is the result of the study of the religions of the world. From that study it has become clear that religion is as universal, as natural to man, and as necessary, as language. "In the presence of the facts of nature and life religion necessarily arises, and the demands of reason, head and conscience in which it originates can only be satisfied by the worship and service of one God." When that is understood it becomes a most impressive fact, and full of influence upon our thought of the existence of God.

3. It is assumed in the Bible, because it is everywhere obvious that all men are religious, that all men worship deity in some form or other. From that fact its missionary outlook has arisen. The psalmist believes that all nations will come to worship the true God, and our Lord commands his disciples to make disciples of all the nations. Human nature was made for God, and God is made known to us in a certain measure even through man's universal search for him.

O God, make thyself known to us and to all human souls whom thou hast created for that end! In Christ's name. Amen.

Wednesday, 7th. The Witness of Great Souls. Isaiah 6. 1–8; Hebrews 11. 1, 2, 13–16

1. The proofs of the existence of God are not yet complete when we have dealt with their philosophic aspects. We must face the fact that men have known God as truly as they have known their human neighbors. It is true that many could not make this claim in those words who yet have lived in a strong and happy faith in him. Perhaps we could prove that such faith is real knowledge, and that all knowledge of him is possible only through faith. But we need not stay over that topic.

2. The important thing is this, that here as in other departments of life we ought to go to the experts, the supreme exemplars of this experience, to learn of its reality and its infinite joy. The supreme artist sets our standard for art, and not the color-blind. So the men and women who have risen highest in religious experience and worthy character must be our standards there. The Scriptures are the greatest center for this range of knowledge. No later Christian saints ever claim to live nearer to God and to know him better than the prophets and apostles. We must be willing to go anywhere and to listen to the evidence of the supreme specialists of all ages whose words and lives prove that they knew God.

3. People who do not know God cannot prove that he does not exist. It is silly to believe that their arguments have more than a pathetic interest. They are really evidences of the fundamental claim of all true religion, that faith and knowledge are necessary to one

another. He who gets the secret of the lock to the door of his own heart will, when it springs open, find the blood of divine light flowing in.

We pray for utter humility when we think and say these things, that our own hearts may contain thy presence, O God, in Christ! Amen.

Thursday, 8th. The Revelation of God (1). John 1. 1–14

1. We of the Christian faith believe that the eternal God, the mysterious being from whom all creation has come, has made himself known to mankind. We have the revelation of God; and in the great passage before us we have set forth three successive phases of this vast process of revelation. In the first place, there is in the nature of God that which (as it were) goes forth. As a man cannot think except with words, and words reveal his thought, so it is with God. That in his eternal nature which seeks expression is here called "the Word." The outer universe and man's nature are expressions of his mind. Through his Word all things were made. The human mind has always felt, as we have seen, that nature is stamped with the mind of its creator and, as his word makes us aware of his love of order and beauty.

2. But this eternal Word, this thought and purpose of God, has uttered its quality especially in man's own nature. Of that nature he is the light, and of man's history that heavenly sheen has been the joy and the guide. In how many ways and degrees has God made himself known! The Bible contains wonderful evidences of that variety in his self-revealings to the children of Israel. The law, the prophets, the saintly psalmists, the wise men of sheer, shrewd insight, have all caught visions of his glory "by divers portions and in divers manners" (Hebrews 1. 1).

3. The unparalleled revelation of the Old Testament is surpassed and swallowed up in the supreme fact. God, the Word himself, is present in the historic Christ. A personal revelation has been made in the only way, so far as we can see, in which it could be made. The eternal self is there in that historic person in a unique and complete manner. We cannot imagine a more real way of God manifesting himself to mankind. And it cannot be repeated unless just Christ himself were to come again.

O thou who art not hidden forever behind the awful mystery of thy being, we glory in the wonder of thy beauty and perfection, and thy revelation in Christ thy Son, our Lord! Amen.

Friday, 9th. The Revelation of God (2). 1 John 1. 1–4; Galatians 1. 15, 16; 1 Peter 1. 3–5

1. We must always remember that the revelation of God is not a mere external fact which one can look at and see in any mood, at any angle, at any time. Like all the higher experiences of man it has its outward (objective) reality, but for the individual it becomes real only when it is realized. I know that some one has heard a certain melody, but it is not real for me till it has sung itself in my own soul. This is a law of our being which many people forget when they ask us to prove revelation as if it were a mathematical theorem.

2. We would never have heard of the revelation of God in Christ unless it had taken effect and been absorbed in the hearts and lives of his first disciples, and unless its reality as the act of God had been confirmed for them in ways that made it one of the foundations of all the future history of mankind. Their experience embodied in the New Testament is part of the revelation itself, since it is in them that the purpose of God in Christ took its place in our world's life.

3. But no less true is it that the faith and surrender of each Christian today are part of the history of the revelation of God. It is dependent on all that has gone before. We do not begin history over again, but we do in our faith-life possess a real place of our own in the purpose and act of God's infinite mercy and love.

O thou living God, who didst reveal thy Son in the hearts of the apostles, grant us, as we accept their witness, to receive the same act of thy Spirit upon our own souls! Through the same Christ. Amen.

Saturday, 10th. The Transcendence of God. Isaiah 40. 21–26

1. The ancient Hebrews conceived of the universe as definitely limited, and pictured God as occupying a position in space "above the heavens," Psalm 8. 1; 19. 1. It was natural to draw false conclusions in later theologies from that idea. The whole theory of "secondary causes" means that God had conferred upon created things the power to operate among themselves, somewhat as a clock is wound up and then left to go on without further interference from outside. But the prophets and psalmists had no such crude notion. Their Jehovah above the heavens was the living ruler of the whole world. He was not really "outside."

2. We have learned to think of the transcendence of God in a way quite apart from that which some modern opponents of Christianity attribute to its believers and theologians. We think of God as "an infinite and eternal fountain of energy from which all things proceed." As personal being he is ever more than all his works. He is therefore over them in that spiritual sense, and controling them toward those ends which his eternal thought has fashioned.

3. Our emotional life needs pictures if it is to be rationalized and harmonized with our whole being. Hence it is right that we should speak of God as being above his world. The awe-inspiring majesty of a king is not unworthy to be used in our prayer life to deepen our reverence, to stimulate our humble joy at being admitted to his presence. He transcends all our measurements. He actually rules all our days. He presides over our daily problems and our final destiny.

Almighty Lord of all being, throned afar, we bow before the majesty of thy name and the transcendent glory of thy spirit! Through Christ. Amen.

Sunday, 11th. The Immanence of God. Psalm 104. 24–30; John 17. 20–23

1. We have seen that there is danger in conceiving of the transcendence of God as meaning that he is in any sense separated from his creation, as if its processes could go on without his control. The opposite idea to that of transcendence is that of immanence, the doctrine that God dwells in his universe and that there is no minutest particle of creation which does not contain God. This too has its dangers if it is taken to mean that he is completely identified with nature and its processes, so that they are just an aspect of God himself, and God is just another name for the divine universe. That is one way to lose God altogether.

2. But the doctrine of the immanence of God is true and most valuable. No one can read the Old Testament thoughtfully without realizing that for its highest minds Jehovah, the living God, is the actual director of all events. All nature is the expression of his will, the revela-

tion of his majesty, the instrument constantly used for his supreme ends. It is right therefore to feel his presence in the music and color, the order and majesty of the world around us. Some souls are more sensitive to this than others, but all should at least believe it and strive to attain unto it as a personal experience.

3. Here as elsewhere the New Testament, with its great revelation of the indwelling of the Holy Spirit in human personalities, surpasses all other ranges of thought on this subject. When God invaded the conditions of our life in Christ, when the Spirit of Christ entered into his apostles and became the inner life of his church, the immanence of God became a reality for human experience on a level far beyond all other conceptions of it.

O thou who inhabitest eternity and art the glory of thy universe, enter, we beseech thee, into our hearts and rule our lives through our faith in Jesus Christ our Lord! Amen.

Monday, 12th. The Personality of God (1). Isaiah 55. 6–10; 1 Corinthians 2. 10, 11

1. If the great arguments which we have so briefly considered are accepted as valid, the conclusion is inevitable that God is a personal being. As with all thought about the ultimate source of all existence, this thought has its difficulties. Especially does it seem to some to make God of a limited nature. "Personality is finite or it is nothing," says one writer. But a greater philosopher has taught us that "perfect personality is in God only. To all finite minds there is allotted but a pale copy thereof." It is, in fact, as personal beings that we are made in his image.

2. God must certainly not be thought of as limited by any of those qualities which belong to a personal being. But if we deny them to him we lose the living God with whom real fellowship can be held. All our prayer life, all the inspiration of the prophets, all the wondrous consciousness of Christ, rest upon the fact that God is one who knows and feels and acts. "Spirit with spirit can meet." Take that faith from us and we are left with nothing but a vast neuter being without meaning or life or reason.

3. Our own human personality has real and active kinship with the infinite personality of God. Our minds actually grasp ideas that are of eternal and infinite application. Our moral nature reflects the absolute, in our sense of duty and our sensitiveness to spiritual perfection. Moreover, we of the Christian faith believe, on abundant and glorious evidence, that the eternal being did assume in the person of our Lord the conditions of a real human experience. The personality of God thus was self-revealed in Christ.

O thou eternal mind, speak to our mind; eternal heart, move in our heart; eternal life, enclose us in thyself! In Christ. Amen.

Tuesday, 13th. The Personality of God (2). Psalm 40. 1–5

1. We must frankly recognize that there are difficulties and even dangers in the idea of the personality of God. There is the danger which Browning set forth so luridly in his picture of Caliban, half-brute, half-man, who has just brains enough to conceive of a supreme ruler of his life and heart, enough only to conceive of him in terms of his own brutality. The motif of the poem is the word of Scripture, "Thou thoughtest that I was altogether such a one as thyself." And the resulting description of how Caliban interpreted God's dealings with him by attributing to him Caliban's own impulses and cunning cruelties is a warning to us all.

2. In our former meditation we have seen that our human personality, while limited in its actual range of knowledge and power, is capable of indefinite growth, both morally and intellectually, toward the infinite and the absolute. We must therefore seek in our thought of God ever to remember that his perfect wisdom and perfect love and perfect purity are to be assumed in our attempts to understand his ways. We must be anthropomorphic, as the learned call it: that is, we cannot speak of him except as a personal being having an intelligence and will and spirit with which we have kinship. But we must learn the method of our Lord, who did think of the Father intensely as personal and yet preserved that reverence and humble trust toward the measureless qualities of the Eternal.

3. This is not only a problem for theology. It is a supreme task for all human souls to live familiarly with a personal God (for we can only truly love the personal), and yet to live in awe and reverence toward one whose range of personality passes far beyond the utmost reaches of our imagination, or "the measures of man's mind."

Oh! God is other than we think:
His ways are far above,
Far beyond reason's height and reached
Only by childlike love.

Wednesday, 14th. The Personality of God (3). Ephesians 3. 14–16

1. We have seen that we not only have the right, but are compelled by the facts to conceive of God as a personal being. This means, as we have seen, that in him there is reason and will and purpose, and that these eternal qualities of the creator have produced the universe and every particle or event in it. There are gifted human beings such as the great musicians, mathematicians, poets, philosophers and spiritual seers, whose minds reach their convictions in ways which the rest of us can hardly understand, though we can in a measure grasp and use their results. That fact helps us to understand how the divine mind, which has thought and created and directed the whole universe, is yet one with which we can have direct communion. When the eternal breaks into time it does not lose its identity, but becomes apprehensible by the children of time.

2. The history of Christianity is full of illustrations of the dangers arising from careless and crude use of the idea of the personality of God. When he is conceived of as if (to use Matthew Arnold's phrase,) he were like the man in the next street, only humiliation can result. He is not speaking to us moment by moment just like a fellow man. Even the possession of his Holy Spirit does not guarantee infallibility in thought or act to any human being.

3. The practical protection against misuse of the personality of God is to be found in an attitude of humble reverence for his eternal majesty, in a constant remembrance of his relations with all men, and in a conviction that to have his Spirit means to be made wise and pure and strong in the use of our own powers for the direction of our own conduct. How to combine an intimate sense of personal communion, without which faith must wither, with freedom from a superstitious attitude of expecting dictated directions "moment by moment," is the supreme art of the spiritual life, the daily "walk with God."

Grant, O Lord, that in our hearts the directing Spirit of Jesus Christ our Lord

may give us clear visions of duty and glorious strength for its fulfilment! Amen.

Thursday, 15th. The Providence of God. Matthew 6. 6–8, 23–27, 29–31

1. It is one of the intellectual temptations of our day to think of the outer world as a vast movement whose structure and conditions and direction have been fixed, and are now beyond the interested control of their creator. If he is transcendent, it is going on like a machine. If he is immanent, it is the prison of his will. Predestination is thus complete and unchangeable, and its effects are being ground out. Everything happens because it must, and can only happen thus and so.

2. Jesus Christ is the great revealer of the actual freedom of God. He in his own divine human person is the invasion of the sphere of history by a will which is superhuman, by a conscious self identical with that of the creator and lord of all. And in the unfolding of his experience he lived on the hourly initiative of God. He saw God when the sparrow falls. He heard God's voice over the howling storms. He felt his Father's energy when he walked the sea.

3. It no doubt requires a new act of faith to live in our modern world with living realization of the providence of God. Does he really give us our daily bread? But our view of the vast and intricate movements of civilization emphasize the reality of personal action. Human providences are all around us, directing the most intricate entanglements of innumerable relations. The world is marvelously plastic to human guidance for good or ill. And over all must be the supreme providence of him who is present with each heart beat and listens to each whisper of loving trust in his love.

O thou who didst even in our world live at thy Father's heart, teach us so to live amid our sorrows and perplexities! For thy Father's sake we ask it. Amen.

Friday, 16th. The Initiative of God. Deuteronomy 32. 7–11; Romans 8. 28–30

1. As modern science has led many to study evolution from below upward, so they have studied religion only as a human activity. Two new fields of research, the history of religion and the psychology of religion, have seemed to confirm this method. Religion has been looked on wholly from the subjective point of view, in terms of man's desires, valuations, aspirations, insights and achievements. Great has been the value of all this, and great also its dangers and disasters. It has ignored the fundamental fact that all history proceeds from God, is directed by God, and is achieving the purposes of God. If that is ignored, both God and man are lost!

2. Now the whole Bible has arisen from a range of experience which looks upon itself as the work of God. God who created the heavens created the faith of Moses. God who rules the seasons took control definitely and openly of the history of Israel. It was God who created through prophetic promises Israel's boundless and unquenchable hope. It was God who became flesh and Messiah in the person of Jesus Christ. It was God who made the sacrifice of the cross, who conquered death in the resurrection, who poured his Spirit upon the Christian community. To think of these as ideas which religious genius achieved is to crush history and quench the fire of religion.

3. The divine initiative must of course find its field in human responses, its instruments of power in human energies, and its chief agency in genius. But the humblest Christian is one with the loftiest apostle in saying, "God has spoken to me, Christ has apprehended me, the Holy Spirit has entered my heart."

We beseech thee, O Lord, to manifest thyself with unmistakable power in glorious spiritual miracles to the men of our day! Through Christ our Lord. Amen.

Saturday, 17th. The Grace of God. Romans 5. 1–8

1. Like the word love, this word grace was lifted to new levels of meaning in order to express that range of ideas which describe the attitude of God toward mankind. It is a necessary word in order to add a certain quality to the love of God. As we speak of his "holy love" in order to bring out its purity and its hatred of sin, so we speak of his "gracious love" in order to emphasize his pity and kindness toward the helplessness and guilt of mankind. Hence Christianity is distinctly the religion of grace, the faith which is created by the announcement that the holy love of the Eternal is of an infinite and tender pity toward each of the sons of men.

2. The first quality of grace to be noted is its spontaneity. This divine compassion which shone from the eyes of Jesus upon the helpless and shepherdless multitude was a reflection of the look of his Father's face upon us all. It sprang, it springs from the heart of the Eternal, which is "most wonderfully kind." When the whole world believes thoroughly in that spontaneous outflow from the center which creates the world upon the woes of humanity, these woes will be ready to vanish.

3. Grace is not only purely spontaneous, it is also undeserved and unbought by man. It is the attitude of the man who forgave a debt of so many millions that no man could ever pay it. Jesus meant us in that parable to see that the grace of God means just that sudden release from guilt which is our personal salvation and the prime condition of our ultimate perfection.

O grace divine, grant to our hearts the true insight into thy heart and the discovery of thy glory in the sacrifice of Christ! In his name. Amen.

Sunday, 18th. God the Saviour. Psalm 42. 1–5; Titus 3. 3–7

1. The late William James said that religions have arisen from the universal feeling that there is "something wrong with the world." Men have sought in every conceivable direction to discover the seat of that wrong and to obtain the cure for it. Primitive men traced the ills of life to hostile spirit powers, and devised many ways to appease them or ward off their attacks. The Buddhist is taught that the root of all evil is suffering which arises from desire and which can only be cured by man's own exertions. And so on. Even Roman emperors came to be called in some sense saviors.

2. It was the action of the divine Spirit upon the mind and history of Israel which gradually made known to the world the fact that the deepest wrong in the world is the evil will, and that the miseries of life are due to sin. The great prophets and the psalmists have become for all time the great announcers and illustrators of that fact. God is holy, and only the holy can live with him. Israel has never become holy, and her history is the story of consequent disasters.

3. But he who is Lord of all life can deal with the situation. He can become the Saviour in every sense, from every evil, even from the deep personal infection of sin. He has in Christ so undertaken the human burden of wrong, even

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by death,—so intimately, so completely, so deliberately,—that he has given complete release from every conceivable evil to the individual man. Sin can be forgiven, sin can be washed out of a human soul. Love can be poured in so pure, so free, that life is radiant and life is immortal. Salvation is a personal matter, —I and thou,—a converse between man in his need and God in his glorious fulness of grace.

O God, thou Saviour of mankind, open all the paths to all hearts that this word of salvation may come home to every human being! For Christ's sake. Amen.

Monday, 19th. God the Reconciler. 2 Corinthians 5. 14 to 6 . 1

1. In several parables our Lord describes the grace of God as his persistent search for souls. He goes out upon the mountains wild and bare, shepherdlike, to find and bring back his own, far-wandered and forespent. Though he is not represented as going into the far country after the Prodigal Son he is seen waiting for his return, and his welcome is one of overwhelming generosity and most loving kindness. The whole of the Old Testament story is one prolonged account—in how many tones and colors and movements of thought!—of the search of Jehovah for Israel's heart. A devotion that is divine, pursuing across the centuries a human devotion that shall be the answer of heart to heart, the answer of the needy to the bounty of infinite wealth!

2. Jehovah did not receive the answer which he sought. No doubt there were many individuals who did yield to him the faith and love which his love demanded and deserved. But one has always the feeling that these were exceptional individuals, as the psalmists show. In the days of Jesus there were many of these rare souls, of whom his mother was undoubtedly one and Nathanael another. But they were only specimens of what might be, prophecies of what would be, when something else had been achieved.

3. That something else had to come, of course, and it came from the side of God, in acts of his own that established new relations between himself and human nature, between the Eternal and events in time. How varied, how rich are the meanings of that one statement, "God was in Christ reconciling the world unto himself"! All love, all purity, all wisdom, all tender regard for us, all divine devotion to a supreme end, are in these words, or rather in the sublime fact which they passionately summarize.

Almighty God, we beseech thee for thy mercy's sake to hasten the day when all men shall hear, and the greater day when all shall receive the word of thy reconciling love in Christ! In his name. Amen.

Tuesday, 20th. The Name of God. Deuteronomy 10. 17–19

1. In this powerful passage the prophet produces his effect by accumulating in one massive utterance the most important names of God. Each of the names like our own name "God" has an obscure history far behind the times of Moses and the dawn of Israel's history. Only gradually, as the idea of one supreme being became clear, did the word assume the singular form and become the proper name which it is today. In this passage the words occur which may be written Jehovah, Elohim, Adonai, and El, and are followed by adjectives used as nouns to express the greatness and power of this being who is so richly named.

2. Richly named, we say, for in those times a name was always more closely identified with the object than with us. The name so contained, for him who used it, all the qualities of the object that they could hardly be distinguished. To use the name was to exert the power which the name not merely describes but actually contains. With Israel it was Jehovah (Jahweh) which earliest was used as a distinctly personal, so to say, individual name.

3. With the modern mind the movement often seems to be the opposite. Men begin with such impersonal words as deity, energy, the absolute, the world ground, and so forth, and pass on to find reasons for conceiving of that being in personal terms. It is at once the glory and the supreme intellectual enigma of Christianity that both conceptions meet in the great fact of the incarnation. It is that eternal ground of all being which has become defined for our apprehension in Christ, who is the image or portrait of God.

Fill us with humility before the majesty of thy name, O holy and eternal God, and fill us with the joy of thy name, O God and Father of our Lord Jesus Christ! In his name. Amen.

Wednesday, 21st. The Three Divine Names (1). Matthew 28. 19; 2 Corinthians 13. 14; 1 John 4. 2

1. Christianity is the religion which believes in and worships the living God under the three names of Father, Son and Holy Spirit. To avoid this is to give oneself to another religion and to forsake that of the New Testament. That is why, in all sections of the church except the small Unitarian section, the great services of public worship always include the use of the threefold benediction in one of its various forms. Somehow the Christian adoration of God is not complete unless we see God and name God in and as the Father, and his Son Jesus Christ, and the Holy Spirit.

2. If one goes through the epistles of Paul he will find in an innumerable number of paragraphs that he uses all three names in proximity to one another. He is not following any formal creed, for none existed in his day. He is not obeying a tradition, but creating one. He is not speaking carelessly or emotionally. His use of the three names is derived from the facts of the case. These Christian communities founded by the apostles all worship God as Father, all worship Christ as Saviour, all worship the Holy Spirit as indwelling divine power. People cannot enter those communities without assuming that attitude. In spite of sporadic attempts in our day to establish a "Jesus religion" which treats him only as a prophet and names him in a class with Buddha and Mohammed, Christendom will always worship him as the personal manifestation of God.

3. Jesus Christ is not the founder of a religion like the others. He is himself, in his nature, the foundation of new relations between God and man. His message cannot be severed from his personality, nor his personality severed from his experience. He died and was raised from the dead. His spirit, his personal spirit, entered into the life of mankind through his followers. Henceforth man cannot be fully understood except through contact with and control by the eternal Father, Son and Spirit.

Holy, holy, holy, Lord God almighty, we worship thy fatherhood made known to us in thy Son Jesus Christ and realized in our hearts by thy Spirit! Amen.

Thursday, 22nd. The Three Divine Names (2). Romans 8. 1–11

1. This is one of the passages referred to in our previous meditation, where the Christian attitude is expressed fully by naming the three names. It is when a man's heart is swept by the full glory of

this revelation of God that he cries out in an ecstasy of joy, "Abba, Father!" (v. 15). This worship of Christ was nothing short of blasphemy for Jews unless they were convinced that he is to be identified with the divine. Saul of Tarsus was sincerely and profoundly horrified when he found Jews who believed that Jesus the crucified was raised from the dead and made to be the Lord of their lives by an act of God. Only the witness of their martyrdoms and the voice of Jesus himself near Damascus convinced him that he was the blasphemer and Jesus was truly his Lord.

2. Nor were these events merely external transactions. Each believer who surrendered himself entirely to the facts became endowed with the Spirit. No doubt, like all human experiences, this one had its varied degrees in varied personalities. But that a new type of living had been created was manifest to all who came in contact with these Christian believers, who always spoke of God as their Father, Christ as their Saviour, and the Spirit as the source of their joy and power.

3. How these three distinct names, standing for apparently distinct realities, were yet to be treated as divine by people who said they believed in only one God was a problem which had to be argued out in later generations. And even today we cannot say that the problem is solved as a matter of abstract speculation. But the church, spreading today as fast as ever, lives on the conviction that the living God can only be lived with by us as we accept his grace in Christ, his love in fatherhood, his indwelling presence as the Holy Spirit.

O Lord, whose light has broken into colors so glorious, shine through the wonder of thy three names upon all hearts and minds forever! Amen.

CHRISTMASTIDE

Friday, 23rd. Luke 1. 67–79

1. In the lovely story of the birth of John the Baptist the climax is reached when his father, Zachariah, broke into this great psalm of praise. From its first word in the Latin version it is always known as the "Benedictus." It is an outburst of praise from a heart in which, according to the preceding story, strange ideas and glorious hopes had been long pent up. A man of God, he had watched the fulfilment of the revelation and promise made to him a year before. Now that his little son was in his arms, about whom such divine messages had gathered, he could not restrain his emotion.

2. But like a true and deep-souled heir of the ancient covenant, his vision and gratitude arise from contemplation of and joy in the past. "The Lord, the God of Israel" had not forgotten his "holy covenant." The divine word that followed the wanderings of Israel through all the centuries of his history, like the cloud and the fire in the desert, was now about to be fulfilled, and this baby boy was to become one of the agents in its fulfilment.

3. "Thou, child," says the father's heart, welling with emotion, exalted by a glorious faith, "shalt be called the prophet of the Most High." He sees a whole people listening to the authentic message of salvation. He sees Israel delivered again from bondage, in freedom and holy living, guided into the way of peace.

O thou whose promises cannot fail, even though they be for man's sin postponed, fulfil the hopes which thou hast kindled in the hearts of all who believe in Christ! In his name. Amen.

Saturday, 24th. Luke 1. 46–55

1. This is the "Magnificat," the lyric in which Mary the expectant mother sings her joy. It is almost made up of quotations from various books of the Old Testament. These are not laboriously put together in mosaic fashion. They have been long fused together in the brooding mind of one whose life has been fixed upon the psalms and prophets of the people of God. In the warm emotion of intense love and hope the future is seen as if present, the victory of God and the final blessing of his people are seen as if already accomplished and the new age opened.

2. The song contains no reference which bears upon the actual ministry, nor of course the death and resurrection of Jesus. What is here is that vision of the triumph of Israel and the blessing of the poor which occupied so much the thought of the prophets of old.

3. Tender and exquisite are the phrases, so familiar to us all, in which Mary makes mention of her own privilege. She is full of a humble spirit, which becomes still more sensitively humble when she ponders the congratulations which fall upon her ear from generations yet unborn. "Happy, happy," the world will call her, the mother of him who would be her own Saviour and the Saviour of all generations.

O Lord, we worship thee who in thy wisdom and grace didst appoint Mary to be the ever blessed mother of the Lord and Saviour of the world! Amen.

CHRISTMAS DAY

Sunday, 25th. 1 John 4. 7–14

1. In the proposed revision of the Book of Common Prayer these and the following verses are to be used at the evening service on Christmas Day. They are worthy to be so used. Their great practical message of love is made to hinge in verses 9, 10 upon the fact that God sent his Son into the world. That is the real center of Christmas rejoicing. That babe is the Son of God in a human life. We do not understand how it was done: but we do not understand how any new life begins.

2. All births are acts of God, and they must be more complex and more difficult to comprehend according to the greatness of the person born and the range of his powers. When, therefore, we gather at the Christmas service and think of a cradle with that babe in it our minds must worship the mystery of the greatest personality that ever was or can be living in a human frame.

3. This was Jesus, the Son of God, and his birth unites the personality of God in a new way with the conditions of a human experience. That babe's mind will unfold to be the teacher of all men forever. That babe's will will unfold as the holy one himself. That babe's heart will beat with the love of God for the world of human beings.

O Lord of love, pour thy life into our hearts that we may love in thy Spirit for thy purposes toward us and our fellow men! Amen.

Monday, 26th. Luke 2. 33–35, 40

1. A few years ago the chief of a certain tribe in South Africa paid a visit to Great Britain. When he was in Edinburgh he was taken to see various famous buildings and institutions in that city of historic romance and singular beauty. At the end of his visit he said to a relative of the present writer that the most surprising thing he had seen was—not the Castle, or Princes Street, or Holyrood Palace,—it was the hospital for sick children! Such a thing never existed in the world until he who was a

babe in a home in Nazareth became the object of a world's adoration, the source of a world's salvation.

2. It is true that wherever the story of our Christ goes the children begin to have a new experience. Precious they have always been to their own mothers and fathers: now they are dear to all. Valuable they have been in every tribe that has had a conscious tribal life and has sought to maintain a tribal power, but valuable they now are for their own sakes, seen as units in the family of God, heirs of God and joint-heirs of eternal life with that babe who was the Christ of God. Out of that new love which was revealed and made real for us all in the story of our Lord the whole of our modern treatment of children has arisen.

3. But at this Christmastide and close of the year 1932 we must ask with intense anxiety what the children of the next generation are being brought up to believe and desire and aim at in life. Our newspapers, our movies, our governments are all moulding the souls of the children. Are they "of the kingdom of heaven"? What are the children of Russia and Germany, of Japan and the United States, receiving today from their national rulers and leaders, of guidance and inspiration for their years of manhood and womanhood?

O merciful God, prevent the nations of our day from bringing up their children to slaughter each other! In the name of thy child Jesus we ask it. Amen.

Tuesday, 27th. Philippians 2. 1–11

1. In several passages the New Testament gives the deeper view of what really took place when Jesus was born. This was not just another human babe that lay in his mother's arms at Nazareth. The world gathered in imagination around his cradle on Christmas Day for a higher reason than that he became a great patriot, a prophet, a religious genius, a social worker, a martyr to truth. History is full of people like that; and historical scholars and national patriots like to remember their centenaries in national holidays and printed celebrations. But the whole world at Christmas has done far more than that. It has worshiped the divine.

2. For this babe was none other than the Christ of God, the being who is otherwise described, and still only partially, as Word of God and Son of God. The apostle lifts the standard of human character to the highest conceivable event, which surpasses all measurement, the mind of Christ. For it was no less than he, Son of God, Word of God, who entered into the conditions of a human experience in an act of ineffable sympathy and glorious generosity.

3. Nor did he assume those conditions of a human experience, such as earthly kingship, earthly wealth and ease, which might have seemed appropriate to his inherent majesty. He undertook human experience at its best and at its worst. At its best in a refined and pious Jewish home; at its worst when for his goodness and truth he was, while still a young man, hated, betrayed, despised, crucified. There is the fact which lifts Christmas from a joyous, happy, sentimental secular celebration into a holy and reverent worship of the mind of Christ!

We praise thee, O God, for the mind of Christ, which is thine own holy, loving and merciful spirit! Through Christ. Amen.

THE CLOSING YEAR

Wednesday, 28th. Hebrews 11. 5, 6; 11. 39 to 12. 2

1. Let us, as the year draws to a close, remember those of our relatives and friends who during the past twelve months have passed away from the earthly scene! Some among them were old, some were young. In certain cases the death seemed to us to be tragic, disastrous, bringing only loss and no apparent gain to those who were left behind. It is not true that when an important person dies God can easily fill his place. Some places can never be filled. Some types of work and influence which sprang from the peculiar qualities of an individual man or woman cannot be carried on in the same manner by any one else. Hence there are two thoughts which may well be cherished at this time.

2. The first is that we ponder with earnest concentration of mind over the fact that those dear ones of ours are living now as really as when they were with us in the flesh. Not only so, but if God works always toward higher ends, then the life which they have now must be richer, fuller of freedom, goodness, beauty, personal energy than while they were on earth. And if love is the law of eternal life, it must mean fellowship, recognition of loved ones. If we are to "see him as he is" we shall see each other and possess our loved relationships transformed in quality and meaning by the glorious action of God.

3. The second reflection is that the baffling confusions of life, especially those which are caused by unexpected, premature death, are under the direction of eternal and perfect wisdom. Our perplexity is his call to a higher trust. Our bewildered minds must rest in the conviction that out of this welter of dark events God the Father of Christ Jesus can bring at last order and meaning and joy.

Oh, may thy soldiers, faithful, true and bold,
Fight as thy saints who nobly fought of old,
And win with them the victor's crown of gold!

Thursday, 29th. Isaiah 55. 1–5

1. This begins one of the most inspiring chapters in the Old Testament. Its opening words, its course of argument, its illustrations, the music of its closing promises, are dear to all who love the freedom and generosity of the gospel. Addressed to a people who are exiles in distant Babylon, it is yet addressed to people who have characteristically made themselves quite comfortable in foreign parts. In fact, they are so prosperous that they are in danger of forgetting all about their ancestral land and the claims and authority of their ancestral God.

2. Hence they are summoned to conceive of other values than those of their luxurious city life. These values have no relation to the bargaining spirit, and no meaning for the soul that is sunk in the pleasures of sense. Why do they not arise from this slumber of soul and listen to God? He will ask from them no mere cash payment, no costly sacrifice, except this deep sacrifice and offering of an attentive ear and a responsive soul. The transactions of the heart with Jehovah, their own unlosable God, the Holy One of Israel, will give them a joy higher than a rich man's feast, a bread of celestial worth.

3. Jehovah has a destiny for Israel beyond that of any other race. Let them remember the promises which surround the name of David in their psalms and prophets (Ezekiel 34. 23) like a halo of light! Those promises will yet be fulfilled in them. He never breaks his word, and in the glorious service of a faithful people to the needs of all men their national glory will be found and his grace be poured upon "nations that have not known thee."

At the closing of this year we pray thee,

O Lord, to awaken the soul of this nation to the life of reverent obedience and the blessings of the eternal Spirit! Through Jesus Christ. Amen.

Friday, 30th. Isaiah 55. 6–13

1. The call to repentance is repeated in words that have been printed upon the minds of many generations and many races of mankind since they were addressed to that group of exiles in Babylon. Their Lord is not far off in Palestine: he is there where they toil, wondering about their return. Even amid this discipline of exile they have not ceased to sin. True, their devotion to idolatry has been broken, for most of them at any rate. Even the magnificence of Babylonish ritual has not weaned them from Jehovah. But they need a deeper repentance, a change of heart toward him who offers them with glorious words all the mercy, the pardon, the cleansing that awakened souls can desire.

2. That astonishing gospel, unheard of elsewhere in man's history, could not be invented by man. This idea is a message from the Eternal. New, amazing, let it quell their fears and shine its joy into their inmost lives! For the immeasurable height of the heavens, in verse 9, is a symbol of the glory of God's mind concerning the destiny of his dear people.

3. Nay more, let them look out upon the processes of nature, on which the living of the world depends! See how the rains fall on the desert, and out of the gray sands, the seeming barren fields, there come the sudden rush of flowers and the verdure of young corn. The event is so quiet, so natural, so blessed, and beyond all calculation! So let their hearts receive this gospel of loving pity! It is God's shower upon seed he sows. Let them listen, even as the sands thirst for rain! Let them welcome his word, even as the soil receives the seed! And what a harvest of human joy, of divine satisfaction, will be seen in the life of the people of God!

O thou who rulest all the years and all human lives, we open our hearts to the word of the gospel, the blessed word of thy holy love, in Jesus Christ! Amen.

Saturday, 31st. 1 John 3. 1–3

1. As the year 1932 comes to an end our moods vary no doubt while we review the different aspects of life. One mood is created in many of our hearts and minds by the dismal events of the past year. All over the world there have been uncertainty in business, bitterness against misgovernment, conflict of opinion among leaders, suspicion between nations, and the breaking up of the normal conditions of business. We cannot say, "Peace! Peace!" for there seems to be no peace and no promise of peace, order and happiness in any direction under the skies. What have we of the Christian faith to say in these last hours of a disheartening year?

2. We have as our task to see that our own hearts and minds are at rest. Restless souls can solve no problem, can see no truth, can have no inspiration. The future is in the hands of those who will take counsel with the highest, who will set their minds in the light of the purposes of God. It is they who are the world's hope, if there are enough of them all over the world.

3. And they are the people for whom the supreme fact is that they have received the divine sonship. What manner of love have they received! They are called and they ARE "children of God." And what manner of hope have they received! They know that Christ shall yet be manifested as Lord of the world. As the year dies then, let it die without regret, without despair, for he who is coming must be more than ever for his church the secret of a constant revival of hope and joy!

As we bow before thee, O Lord of all our years, we cast ourselves upon him who is the secret desire and the destined Lord of all joy for all men, even Jesus Christ our Lord! Amen.

A Happy New Year to every reader!

International S. S. Lessons

(*Concluded from page 555*)

the open pastures—at night! Those fields are there still, and are visited by thousands with awe and reverence.

Sought by shepherds, 15–20.

Angel visits are short. The shepherds had been scared by the angel of the Lord, just as any one of us would have been, but they were not unbelievers. They believed what was told them, and decided after discussion to hurry to Bethlehem to add experience to knowledge. A good plan for us! Let us join them! And if we do seek Christ earnestly we shall find him.

Had they not gone to Bethlehem they would have just known about Christ, but would not have known him firsthand for themselves.

After giving their testimony about the angelic choir in the fields they returned to their old job, but in a new spirit, glorifying and praising God. Life would have new meaning for them ever after.

As we have visited Bethlehem today songs of praise ought to be flooding our hearts and lips!

All through their history the Jewish people had been looking for Messiah. When he actually came they did not recognize him, and would not have him. What a tragedy, and what woeful results have flowed from it for the Jewish race!

How the world has changed! Lord Jesus was born quietly, and dropped into obscurity for 30 years. Think what might have happened today! As it was, the angel came "suddenly," unexpectedly. What a newspaper scoop was lost! No newspaper or movie men on hand, no photographers with flashlights, no radio Mikes to catch every sound and flash it in a wink around the world!

The good tidings have lost nothing of their joy and power.

What does the birth of Christ mean to you? Has he been born in you? He is not now a babe, but is exalted to God's right hand until he appears in glory at his second coming.

Childhood is forever dignified and irradiated by the Babe of Bethlehem. Every child has a better standing among Christians since God's Son came as a child.

What would the world be without Christmas? What does it mean to you?

Golden Memory Text—God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. John 3. 16.

MISSOURI ANTHOLOGY, by Susan Louise Marsh and Charles Garrett Vannest. Christopher Publishing House, Boston, Mass. 128 pages. $1.50.

Sixty bits of prose and verse which furnish historical, biographical and general material for use on Missouri Day, the first Monday in each October. Of course it has an appeal to all Missourians, and value as a school source book.

Delight Your Friends, Young and Old, with Books at Christmas and New Year!

Christianity and Social Progress

Robert E. Speer, D.D., New York

Two books,* "The Social Teaching of the Christian Churches," by Ernst Troeltsch, and "The Christian Saga," by Norman Towar Boggs, wholly different in their method, outlook and ideal, deal nevertheless with the same broad theme, the relations to human progress of Christianity as expressed in and interpreted by the Christian churches or by the social and political societies which grew out of Christianity, or at least within the countries which are embraced in the term Christendom.

* * *

Troeltsch's book is one of the great classical studies in its field. Bishop Gore in his introductory note to this English translation of the German original which appeared in 1911, says of it that "it stands without a rival, whether in thoroughness or comprehensiveness or as an exposition of Christian life and thought in their relation to contemporary social facts, ideas and problems from the beginnings of Christianity down to post-Reformation developments."

Troeltsch's theme is the relation of Christianity, and principally of Protestantism, to the sociological problems of the modern world. The first volume is taken up with the historical study of the relation of the early church to social problems, and then of medieval Roman Catholicism, and the second volume with the sociological problem of Protestantism, first of Lutheranism, then of Calvinism and the free churches which sprang from it, then of "the Sect-type and Mysticism within Protestantism," including in this title the Baptists and Methodists.

The three final paragraphs of the second volume summarize Troeltsch's position and conclusions:

"Under these circumstances our inquiry leads to the conclusion that all Christian-Social work is in a problematic condition. It is problematic in general because the power of thought to overcome brutal reality is always an obscure and difficult question. It is problematic in particular because the main historic forms of the Christian doctrine of society and of social development are today, for various reasons, impotent in the face of the tasks by which they are confronted.

"If the present social situation is to be controlled by Christian principles, thoughts will be necessary which have not yet been thought, and which will correspond to this new situation as the older forms met the need of the social situation in earlier ages. These ideas will have to be evolved out of the inner impulse of Christian thought and out of its vital expression at the present time, and not exclusively out of the New Testament, in precisely the same way as both these great main types of Christian-Social philosophy were evolved out of the Christian thought of their own day, and not solely from the New Testament. And when they have been created and expressed they will meet the fate which always awaits every fresh creation of religious and ethical thought: they will render indispensable services and they will develop profound energies, but they will never fully realize their actual ideal intention within the sphere of our earthly struggle and conflict.

"As little as any other power in this world will they create the kingdom of God upon earth as a completed social ethical organism. One of the most serious and important truths which emerge as a result of this inquiry is this: every idea is still faced by brutal facts, and all upward movement is checked and hindered by interior and exterior difficulties. Nowhere does there exist an absolute Christian ethic which only awaits discovery. All that we can do is to learn to control the world-situation in its successive phases just as the earlier Christian ethic did in its own way. There is also no absolute ethical transformation of material nature or of human nature. All that does exist is a constant wrestling with the problems which they raise. Thus the Christian ethic of the present day and of the future will also only be an adjustment to the world-situation, and it will only desire to achieve that which is practically possible. This is the cause of that ceaseless tension which drives man onward, yet gives him the sense that he can never realize his ethical ideal. Only doctrinaire idealists or religious fanatics can fail to recognize these facts. Faith is the source of energy in the struggle of life, but life still remains a battle which is continually renewed upon ever new fronts. For every threatening abyss which is closed another yawning gulf appears. The truth is—and this is the conclusion of the whole matter,—the kingdom of God is within us. But we must let our light shine before men in confident and untiring labor that they may see our good works and praise our Father in heaven. The final ends of all humanity are hidden within his hands."

* * *

Boggs' book is annalistic, not to say even journalistic, in its method and style as compared with the solid philosophical treatment of Troeltsch. It deals also with the political and economic societies of the last nineteen centuries in Europe rather than with a close inner study of the movement of thought and life in the Christian church. It is more factual and anecdotal and personalistic than Troeltsch's. Bishop Gore in his commendation of Troeltsch reserved his disagreements, and Boggs' book deals with so many estimates and judgments of individuals and events and movements that it is open to as full a reservation.

The general position and conclusion of Boggs can perhaps best be summarized in the closing section of his second volume:

"And so it began to come about, as Catholicism separated itself from the evolving social and intellectual situation to become a refuge from it, reminding men and women of eternity under the form of the Middle Ages, that Protestantism, seized upon once with enthusiasm as the religious basis of a new social order, came more and more to be relegated to the rôle of a leisure pursuit of Protestant Christians, in which the more effective energies and interests of the social complex were no longer interested as they had been; and one might scarcely longer look upon Protestant Christianity as a Christianity of Christendom.

"For the world moved on. More and more clearly it came

*The Social Teaching of the Christian Churches, by Ernst Troeltsch. Macmillan Co., New York. Two volumes, 1019 pages. $10.
The Christian Saga, by Norman Towar Boggs. Macmillan Co., New York. Two volumes, 1082 pages. $9.

to understand and accept the motivation under which it moved, less and less even pretending to trust anything important to other incentive than that of self-interest and to the growing consciousness of continually complicating, interwoven and interdependent self-interests. When it spoke sincerely it recognized the fact that its sanctions of value, of conduct, of incentive did not rest upon any religious basis whatsoever. Even the pattern of religious piety or regularity came to be of decreasing economic value to the individual, for economic activity tended to become more and more anonymous as it assumed more and more the corporate form. Reputation reposed upon an impersonal entity, a creature of the law, which corporate entities imposed upon the attention of customers with their arresting bulk and their intrenched organization and vested interests. And these impersonal corporations became the keepers of many individual consciences, for which charge of responsibility they were not in danger of ever being brought before the bar of any divine justice whatsoever.

"In short, when the last quarter of the 19th century entered into its early years it was already clear to many people that no one's religion need in any way interest anyone else, since it was unlikely to harm, and could hardly assist, anyone save him who chose to cherish it, in some rôle or another, for what promise or consolation he found in it. Christianity was no longer conceived to be a corporate attitude upon which social organisms counted to further in any effective way the interest which preserved or which drove them forward.

"It is hardly a proper part of our purpose here to consider as to the rôle which Christianity, in whatever institutional form, now had or might have still to play. We have, rather, finished our journey with Christianity in a position such that, whatever else it was or might be, it no longer interested Christendom to guard or guide it as the Christianity of Christendom."

In an able review of "The Christian Saga" in the "New York Times" Mr. P. Whitwell Wilson replied to its general tenor and attitude in eloquent words:

"As we close this book we are tempted also to close our eyes, and even if the chimes are jangling this Christmas somewhat out of tune, to dream of that which, if it were but a dream, would be still the utmost to which man has aspired. Suppose that a visitant from Mars were to pick up these volumes and share the enjoyment with which we have read them, would he be rewarded with more than a mere glimpse of the glory that was and still is Christianity? An architecture, transcendent in its nobility of reverence and seldom if ever more magnificent than in contemporary cathedrals; a choral music which in hymn, anthem, oratorio, requiem, mass, is a splendor of expression absolutely unique in the record of man; a plastic and painting art which has produced the most precious treasures of loveliness possessed today whether by the individual or community; a literature which surpasses all literature by the permanence and range of its appeal to the emotions, the intellect and the conscience; a care of the child, a reverence for women, a maintenance of the home, a service for the less fortunate the wide world over, a sorrow over wrong, a striving after right,—are these the accumulated assets of mankind which are now to be driven off the faith standard? We see no evidence in these volumes, or outside them, that the need of the world is less urgent than it was in those days when, as Mr. Boggs tells us, a bankrupt paganism had to turn to the love and wisdom of a Jewish Redeemer for the salvation of civilized society. In religion there are tides, but he is a short-sighted spectator who supposes that because it is low tide the ocean has disappeared."

Mr. Wilson's words will suffice. But the issue for our thought with regard to both books and with regard also to a great deal else on the subject of Christianity and its relation to life and thought is the question, What is Christianity? Christianity is constantly treated as a religion, or an ecclesiastical institution, or an ethical and social philosophy. Is this a true mode of treatment?

* * *

What is Christianity? Well, it is interesting to note that the words "Christianity" and "institution" are not found in the New Testament; that the word "philosophy" is found only once, and then in a deprecatory reference (Colossians 2. 8); and that the word "religion" does not occur in the Gospels, and is used only three times by Paul, and each time in reference to "the Jews' religion" (Acts 26. 5; Galatians 7. 13, 14), and twice by James in the sense of moral conduct (James 7. 26, 27). All this is significant enough, but the simple fact is that Christ did not come as the founder of a religion, or of an institution, or as the teacher of an ethical and social philosophy. He came as a personal Saviour, and as the giver and author and preserver of life.

Religion is the human quest for God, the search of the minds and souls of men for answers to the enigmas of life: Whence came we? What can we know? What are we to do? Whither are we going? But Christ did not come to ask these questions or to join in the search of their answers. He knew. He was their answer. He knew whence he came and whither he was going, and that the Father had given all things into his hands. He was the light of the world, the lamb of God to take away its sin, the way, the truth, the life. Christianity, therefore, as the faith which has Christ as its object and which accepts his word and lays hold on him and his life, is not a religion in the sense in which the word is used among us. Christianity is God's gift of Christ as Lord and life and Saviour, which men accept one by one by faith and love. All else is consequence.

Institutions are essential in human life, and it was inevitable that Christianity should take on institutional form, but the form is outward to it, not inwardly essential, and is modifiable as history has shown it must be, even the history of the institutions which claim unchangeableness. Jesus Christ alone is the same yesterday, today and forever. No institution, not even the institution of the Christian church, is or can be.

And Christianity inevitably issued and issues still, when the minds of men are addressed to their actual tasks and the problems of their present human life as individuals and in society, in ethical and social conceptions. The central germ of all these was in our Lord's own word, "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another."

Christianity is Christ, not social institutes, whether intellectual or administrative, and not Christendom. Mr. Boggs' thought turns to this in his concluding paragraph:

"In those early years, when scattered bands of Christians might fear daily for their lives,—so frankly were the ends and aims of their lives disconnected from, if not antagonistic to, the institutions of their social environment,—there was no

Christianity of Christendom. The situation cannot, at least for long, again be so simple as that. There is a memory, still tangibly incorporated in many forms which last, and from which the memory is with difficulty to be disengaged. We can hardly yet know, and in a century may not yet be certain, as to just when the drama of Christendom and its Christianity was really finished."

And Troeltsch discerns also the central and primitive principle: "The only peculiarly primitive Christian dogma, the dogma of the divinity of Christ, first arose out of the worship of Christ, and this again developed out of the fact that the new spiritual community felt the necessity for meeting together. The worship of Christ constitutes the center of the Christian organization, and it creates Christian dogma."

But this original and authentic Christianity is not far away, an object of speculative interest or a wistful, lingering memory. It is here still beneath and behind all that seems to be the dominant movement of contemporary life and thought. And anyone can find it, and the men and women who know it and live by it.

Whether out of this secret spring the streams flow which in any measure affect the movements of history, of political and economic and special action, whether at some more or less impersonal remove institutions and tendencies are tinged or shaped by the truth and life of Christ, are vital questions, and their study in these two books is of the deepest interest and concern, but it is well to return from them to the primitive authentic and unchanging fact of Christ, in whom, in spite of all appearances to the contrary, more men and women love and believe, in the New Testament sense, than ever before!

Two Journalists Write Best-Sellers

Is Christ Possible?

One may have become bored by the threshing over of the above question the past few years, but here comes a book of real and permanent significance that one should not miss.

There is not another man in America with the same spiritual and secular gifts and experience as are combined in the author, P. Whitwell Wilson. He grew up in the best English Bible-loving and Bible-knowing milieu, being grandson of the Mr. Bagster of Bagster Bible fame. He has been an ardent and understanding student of the Bible all his life: his previous books on Biblical themes prove it. But beside all this he had a brilliant career at Cambridge University, was a member of Parliament, was on the editorial staff of the London "Daily News" for 21 years, and the past 12 years has been a special contributor on the "New York Times."

A man of his profession has his fingers on the keys of world events, so when he inquires into world needs from a Christian viewpoint we can afford to give him our attention.

After an opening chapter on "The Background" Mr. Wilson discusses topically in 11 chapters the life and career of Lord Jesus. There is then a chapter on the church, and finally one on "The Answer."

There is nothing hackneyed in the survey. Indeed, the reader is apt to be surprised that such a well worn subject can be presented with such fresh ideas and vocabulary. The aim is not to argue or speculate, but to see and show Christ clearly.

The closing chapter is a crushing summary of the whole argument. There is no evidence that any other Christ existed. Alternative Christs are not credible, and even when they seem plausible they are fiction. Lord Jesus is not only possible, but inevitable. When he comes again it will be to rule.

IS CHRIST POSSIBLE? AN INQUIRY INTO WORLD NEED, by P. Whitwell Wilson. Fleming H. Revell Co., New York. 219 pages. $1.75.

God in the Shadows

Two years ago we drew attention to a small book that reached us from London, "God in the Slums." It was a New-Testamentish story that grew out of the quiet efficiency and sympathy and deep spiritual power of the "slum sisters" in the Salvation Army when the Thames overflowed and flooded a slum area in London in 1928. The author, Hugh Redwood, was night editor of a London paper, and made a scoop. And it led to the transformation of his own life.

Hugh Redwood of London

One outcome was the writing of "God in the Slums." It took like wildfire. Over 260,000 have been sold to date. Flesh-and-blood miracles of salvation and blessing as real as any in the Gospels and Acts caught the hearts and imaginations of readers. God is made real, and his promises still sure.

Mr. Redwood has now written a follow-up book, "God in the Shadows." In some respects it is more realistic and powerful than the earlier book.

It is the story of his own spiritual pilgrimage, told under the literary device of one Peter Rawlings. Raised in an English middleclass family in a West of England town, he became a young reporter. One Sunday evening in January 1901 he covered a meeting where Mrs. Bramwell Booth spoke. (She was wife of General Booth's eldest son.) Within the week he was kneeling at the penitent form of the local Salvation Army citadel. The account of it is thrilling.

He donned a cap and jersey, joined the Army, and was rather lionized. Pride and jealousy of others in testifying led to his downfall and backsliding.

Wasted years followed, spiritually: but not without haunting memories and thoughts and his pursuit by God. He went up to London and forged ahead in the newspaper profession. In 1927 his only daughter Daphne, a lovely girl in her teens, lay in the valley of the shadow of death. A verse in Weymouth's New Testament, "We have therefore a cheerful confidence," was God's word to him. Daphne did not die. His own faith

grew. He got interested in the children's ward at the hospital. He found God in the shadows, and confessed him once again at a Salvation Army stronghold in Oxford Street.

Since then the story he tells is apostolic in its sincerity and simplicity. He threw himself into Salvation Army slum and children's work. His earlier book opened doors to him all over England. The pages are filled with down-and-out conversions, answers to prayer, definite guidance, all sorts of live spiritual experiences among all classes. It teaches many spiritual lessons, but there is little or no theology in the book. It is the spirit of Christ in action. There is no boasting: to avoid it was the reason he wrote under another name instead of straight autobiography. He has not forgotten Peter's denial of our Lord, and his own.

Written with the skill and flair of an experienced journalist, it makes no demand on the reader's patience. But one will not slur over one word in this marvelous testimony to God's grace.

God in the Shadows, by Hugh Redwood. Fleming H. Revell Co., New York. 127 pages. $1.

Book Reviews Reviewed

For the first time in his experience the present reviewer has been asked to review reviews. The opportunity is afforded by the perusal of a volume, No. 10 in the Benjamin B. Warfield series of theological studies, which comprises a collection of 47 "outstanding" book reviews on a variety of topics, all having more or less directly to do with the paramount interest of religion, and some of them, it might be added, being particularly concerned with the Princeton version of it. We are not, however, planning to present 47 reviews of these critical papers, but will content ourselves with commending their general orthodoxy, that is, their convincedly and convincingly evangelical tone, and noting some interesting facts about a few of them, selected for mention perhaps rather arbitrarily.

The first paper is a trenchant review of "Scotch Sermons, 1880," and in particular of their aftermath. "The Natural History of the Christian Religion," by W. Mackintosh. Dr. Warfield's position here may be summed up by saying that he affirms (what Mackintosh admits might be a possibility,) that this attempted naturalistic account of Christian origins may itself, by the way of a reductio ad absurdum, "demonstrate the untenableness of the anti-supernatural theory." It is hinted that Dr. Mackintosh may have been living not in Canaan, but in Flatland.

A piece of searching if not devastating criticism is the paper that scrutinizes Joseph McCabe's "St. Augustine and His Age." Additional reviews well worth reading are those dealing, courteously yet critically, with books by Denney, Sabatier, Cheyne, Dods, Stevens, Orr, McTaggart, Otto, Monod, Sanday, Fleming, Buckham, Glover, and others, with a few added on German writers, as, for example, Weiss, Troeltsch, Vischer, Fresenius and Steinleitner. Two reviews are devoted to Hastings' Bible Dictionary, which is on the whole appreciated, though the praise is qualified by a criticism here and there of its tendency to include over-nice details and to reduce Christianity to a smaller size or range in the interest of a suspicious modern liberalism.

The editors say that this Volume 10 contains the most important of Dr. Warfield's book reviews. Probably he left many more, but in these days of high cost of printing and of a general public disinterest in accurate and meticulous theological thinking they are not likely, we infer, to appear on the counters of any publishers.—Charles A. S. Dwight.

Critical Reviews, by Benjamin Breckinridge Warfield. Oxford University Press, New York. 487 pages. $3.

Christmas Booklets

Beggarman, by Grace Livingston Hill. J. B. Lippincott Co., Philadelphia. 20 pages. 50 cents.

A gripping bit of drama. A blind begger in New York is led into a church on Fifth Avenue by a wealthy girl who is passing by. As she explains to him the pictures in the windows both find Christ as Saviour.

The Story of the Lost Star, by Grace Livingston Hill. J. B. Lippincott Co., Philadelphia. 21 pages. 50 cents.

George K. Hamilton, steel king in Bethlehem, Pa., advertises in the daily paper for the lost Star of Bethlehem, offering a reward of $10,000 to the finder. All sorts of conjectures as to what he wanted are rife, and much searching takes place, until finally an old Scottish woman says the Star is in the auld buik, has never been lost, and never will be!

A World without Christmas, by James Black. Fleming H. Revell Co., New York. 43 pages. 60 cents.

The distinguished Edinburgh minister takes for his theme the difference which the message of Jesus has made in human life, thought, hope. In a dream he meets a priest of Aesculapius, god of the healing art, then Paul, "the man with the glowing eyes," a prisoner in custody of Roman soldiers on the Appian Way. Each explains his philosophy of life, and the dreamer awakes to praise God for the day that Jesus was born.

Worthwhile Fiction

Big Bug, by Paul Rader. Fleming H. Revell Co., New York. 288 pages. $2.

Big Bug is Satan. The author's object seems to be to dramatize in movies the rebellion of Satan as revealed in Ezekiel 28, also the creation of man in God's image and other Scriptures, after the fashion of the thunders and flashes used in the film "The Ten Commandments." A Christian young multimillionaire is credited with having conceived this idea and put it over. He also organized the Couriers of the Flaming Torch, and took them on a spectacular missionary tour to the Orient. The plot weaves together earnest Christian effort and everyday movie activities.

Mr. Rader is founder and pastor of a huge tabernacle in Chicago, where he uses all the latest modern facilities such

as the radio. A man of strong personality, varied gifts and large experience, and daring initiative, he is sound in the faith and everlastingly a soul-winner. He reaches around the world in his personal and church missionary interests. This stirring novel, with its Scriptural and Christian action in the movie field, is not only proof of his genius and versatility, but might have happened to himself.

LIN FOO AND LIN CHING: A BOY AND GIRL OF CHINA, by Phyllis Ayer Sowers. Thomas Y. Crowell Co., New York. 121 pages, with 40 illustrations in color, decorated cover. $1.50.

The father's junk was wrecked on the river, and his life lost. This left the two children to the care of an old woman. Their hard life leads them to run away. They secrete themselves on a junk going down the river. Happily the captain knew their father and is kind to them. They are taken into the family of a well-to-do merchant in a coast town, and live happily in their new environment.

The nine chapters detail school life, playtime adventures, and many other phases of child life in a better class Chinese home. The pictures help to make all this more real. Such stories broaden one's knowledge and sympathy.

LIN YIK CHOY: THE STORY OF A CHINESE ORPHAN, by Charles R. Shepherd. Fleming H. Revell Co., New York. 252 pages. $1.50.

The boy is only 10 years old when the story opens. He could not remember his father. His worn-out mother dies in the first chapter. A kindly uncle adopts him as his own son.

Adventures begin when his uncle decides to come to America and bring Ah Choy with him. They settle in Chinatown, San Francisco. Ah Choy is sent to a mission day school. Uncle Lim is the victim of the grippe in 1918. Ah Choy is again alone in the world.

Presently he is committed to Morrison House, a Christian home for Chinese boys. Here he learns, and grows, becomes a Christian, and develops in character and ability. Interested friends send him to college, where he excels in scholarship and as a half-back, and meets a lovely Chinese co-ed, and their mutual love ends after graduation in their marriage and return to China to engage in orphanage work in Canton. Of course there are snags along the way, chiefly due to race prejudice. But the author gets Ah Choy through all difficulties to a happy ending.

The author's style and language are informal, that is, the story reads as if true to actual conditions both in its Chinese and American aspects. Young people will follow the boy's career with delight. Older readers will also note the deeper questions involved, and will respond to the author's sympathy with the lad, and will be friendlier to the Chinese as a race.

PEPI AND THE GOLDEN HAWK; A TALE OF OLD EGYPT, by Vera C. Himes. Thomas Y. Crowell Co., New York. 64 pages, with illustrations in color on every page, decorated cover. $1.50.

The scene is laid in ancient Egypt. Pepi is son of the king. A King Pepi did live, according to the monuments, but the adventures of this boy are of course imaginary, though possible. The golden hawk was a charm placed around his neck when he was born, and always worn. He wants to see the world, so one night he runs away from the palace. Six chapters relate various episodes, in some of which his hawk saved the day for him.

One gains from the book, besides a good story, some knowledge of the customs, life, manners, dress, etc., of Egypt of that time, historically accurate both in the text and in the pictures.

RETURN OF THE TIDE (THE), by Zenobia Bird. Fleming H. Revell Co., New York. 226 pages. $1.50.

Marian Linton faces us as we open the book. She is in the depths, having recently lost mother and father and home, the family fortune, her sweetheart, her faith in God. But in the end she and Nelson are reunited in full faith in God, and their cup of happiness is full.

The setting is by the sea: hence the symbolism of the title.

This is a clever story, brimful of action and good dialogue, of high literary quality, all in a frank, natural Christian atmosphere.

WITHIN THE PALACE GATES, by Anna Pierpont Siviter. W. A. Wilde Co., Boston, Mass. 308 pages, illustrated. $2.

A story of Nehemiah, cupbearer of King Artaxerxes of Persia. The author has mastered not only the Bible record of Nehemiah, but also all that archeology has revealed of the palaces and other buildings of that era, the customs of the people, their manner of life, their literature, etc. This is woven into a stirring plot that begins in Persia and ends in Jerusalem.

The dozen characters that appear in the plot are well drawn. A romance of love adds a pleasing web to the pattern.

Of course it is more than a mere story. In lighting up in a vivid, human way the life and background of Nehemiah it makes the Bible record more real.

Meaningful Biography

AMERICAN DOCTOR AT WORK IN INDIA (AN), by William J. Wanless. Fleming H. Revell Co., New York. 200 pages, with frontispiece. $1.50.

This book marks an event. It is the story of the author's work of nearly 40 years in India, until failing health compelled his return to America. His retirement has enabled him to set down in writing what is not only a glorious testimony to the power of the gospel today, but also an undeniable tribute to the value of medical missionary work.

Dr. Wanless, whose missionary zeal was strong and deep in his college days, went to India under the Presbyterian Board in 1889. He writes of the romance of his labors in simple and unselfish terms. At Miraj there is now a many-sided plant worth over a million rupees. The government of India gave him honors that carry the title of Sir William. His skill could have amassed him a fortune, but he was content with a missionary's meager salary for love of Christ.

Certain chapters stand out: "Some Graduates of Miraj Medical School"; "Plague Days"; "Mahatma Gandhi as a Patient." The place and policy of medical missions in India has one chapter, and 40 pages are given to actual medical work in 17 sections. The book is thus not only a record of one man's work, but a careful, scientific examination.

One book like this outweighs a shipload of criticism.

MEN WITHOUT GOD: THE TESTIMONY OF A RECLAIMED ATHEIST, by William A. Corey. Fleming H. Revell Co., New York. 160 pages. $1.50.

The author tells in the first three chapters of his own spiritual pilgrimage: early light rejected, spiritual darkness and rebellion against God, unsatisfied heart hunger, his wife's death, groping after light, and finally a bright conversion. Then follow chapters giving in-

terviews with a dozen of his early atheist friends. Other chapters deal with atheism in relation to crime, the home, the Jew, etc.

All in all it is an up-to-date view of a large section of religious (or irreligious) life in America that ought to teach practical lessons.

Ozora Stearns Davis: His Life and Poems, by Grace Tinker Davis. Pilgrim Press, Boston, Mass. 124 pages, with frontispiece. $1.50.

A brief biography, but of gripping interest, by Dr. Davis' widow. It will be welcomed by a large circle who knew Dr. Davis in his pastorates or as president of Chicago Theological Seminary.

The narrative is lively and anecdotal. It passes swiftly from point to point.

Ozora was born of Vermont stock in Wheelock, Vermont, at the close of the Civil War. The family lived in various places as the years passed, until the lad went to St. Johnsbury Academy. Dartmouth followed, and after teaching a while, Hartford Theological Seminary. A scholarship permitted two years of study in Germany. Pastorates in Springfield, Vt.; Newtonville, Mass.; and New Britain, Conn., led to the presidency of the Chicago Seminary in 1909: which post he held until disease forced him aside in 1929. He died in 1931.

The romance of his marriage to the author of this biography, who was the young sister of a boy friend, is delicately and pleasingly incorporated in the narrative.

Those who are not aware of Dr. Davis' poetic gifts will be surprised at the number of poems that are placed in the story in the time and circumstances under which they were written.

The book is a loving tribute to one whose native ability and consecration to God raised him to high and useful positions in the Congregational body.

Sunday School Lesson Helps

Gist of the Lesson 1933 (The), by R. A. Torrey. 160 pages. 35 cents.

The movement of the International lessons in cycles enables an editor to take Dr. Torrey's extended Bible notes to cover the current lesson passages. His "Gist" was different from all the other helps: exclusively expository, directly applied, based on an all-around grasp of Bible teaching.

A teacher who wants to see the lesson in this full Biblical setting may learn from Dr. Torrey's notes.

Lesson Round Table (The), 1933, edited by Richard D. Dodge. Cokesbury Press, Nashville, Tenn. 381 pages. $1.25.

The editor has again secured a strong list of writers of the lesson notes: if we started to name any of them the list would be too long. This gives variety of treatment and contents, and secures expert comment as writers dilate upon their familiar themes. Thus, Dr. Graham Taylor of Chicago writes on "Jesus at Work,—Meeting Human Needs," January 15.

The publishers remind us that there are 53 Sundays in 1933.

Peloubet's Select Notes, 1933, by Amos R. Wells. W. A. Wilde Co., Boston, Mass. 378 pages, illustrated. $1.90 plus 10 cents postage.

We always examine with interest the new volumes of this Nestor among Sunday school lesson helps. This is the 59th annual volume. Author and publishers ought to know by this time what is wanted. And while the general contents remain about the same in form, the reader will find it quite up to date in reliable information and pedagogic practice.

A dozen pages containing maps, chronologies, school and teaching hints, bibliographies, and other helpful material precede the Notes proper on the lessons. Four full-page pictures in colors add to the volume. Outline drawings are frequent in the text.

In the loyal interpretation of the Bible text and in the suggested applications teachers of all grades will find suitable material to use in class.

Tarbell's Teachers' Guide 1933, by Martha Tarbell. Fleming H. Revell Co., New York. 432 pages, illustrated. $2.

28th annual volume. An Introduction of 10 pages contains suggestions for teachers and bird's-eye views of Mark, Acts, and the Old Testament books from which lessons are taken in 1933. There are eight full-page reproductions of famous pictures, and a long list of smaller pictures and sketch maps sunk in the text; also two full maps.

The studies follow the plan of previous years, six to nine pages to each lesson.

As far as we have examined this book the author maintains the high and helpful standard to which we are accustomed.

Biblical Themes

Lord's Prayer (The), by George Herbert Palmer. Pilgrim Press, Boston, Mass. 24 pages. 50 cents.

A brief essay, but a little masterpiece in its way!

Prof. Palmer considers that the Lord's Prayer lays foundations for a harmonious inner life, just as the Ten Commandments in the Old Testament form a foundation for the outer life in society. It is "the love-song of the Christian world." It fits all circumstances. He proposes to hold it up to the light "and let the sunshine shimmer through it."

His approach is as a lover of psychology and poetry no less than of religion, and this gives a rather different slant from most works on the Lord's Prayer, but by no means less helpful. He considers it in four parts: the hush before prayer, our service of God, his service of us, and our rest in him.

It is a lovely bit of writing, revealing many new insights.

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Fulfilled Prophecy, by J. H. Haddow. Marshall, Morgan & Scott, London. 80 pages. 3/6.

The author is in earnest in his belief that present-day events are fulfilling prophecies regarding God's plan of the ages and presage the imminence of the kingdom of God. Recalling the fact that in 1886—31 years before the outcome,—Dr. Grattan Guinness of London, a man mighty in the Scriptures, calculated from the study of prophecy that the year 1917 would be momentous,—and so it proved, for it was the year of the liberation of Jerusalem by General Allenby,—Mr. Haddow figures that the times of the Gentiles will be fulfilled in 1934.

He divides the past 6000 years into three overlapping dispensations: patriarchal, without the law, from Adam to Moses, Romans 5. 14; Shemitic or Jewish, under the law, from Shem to the fall of Jerusalem in A.D. 70; and the Gentile dispensation under the gospel, beginning with the kingdom of Babylon in 747 B.C. and to end in 1934.

We will not elaborate his ideas further, but just say that he presents a chart of this present dispensation that includes several new historical factors, and that he justifies his conclusions by Scripture passages. He is a little too sure of himself, perhaps. He submits the study as "self-evident," and such words as evidently, literally, presumptive, seems to, doubtless, plainly, obvious, occur on almost every page. The book is well worthy of study, even though it will not command any such assurance as the author enjoys.

"The fulfilment alone can fully explain the prophecy."

Preachers May Be Interested!

Cokesbury Funeral Manual (The), edited by William Leach. Cokesbury Press, Nashville, Tenn. 224 pages.

A funeral service can be an occasion of great spiritual blessing and comfort if conducted in the right spirit and with right material. This manual begins with 16 pages upon the "Professional Conduct" of the minister in the home of sorrow and at the funeral. The funeral liturgies of the Protestant Episcopal, Methodist Episcopal and Reformed Churches are printed in full, also a brief form for the burial of a child, "Making Your Own Service," and other helps. Over 20 pages of Scripture Readings are printed in sections appropriate for a child or youth, a mature or aged person. A number of suggested funeral texts and ten sermon outlines follow. Prose and poetic selections to comfort and strengthen conclude the contents.

The arrangement of the material evinces skill and knowledge of what is wanted. Large type makes reading easy.

Days of Babyhood, arranged by Martin L. Webber. Cokesbury Press, Nashville, Tenn. 24 pages, illustrated in colors, decorated cover. 75 cents.

A tasty souvenir, containing, besides standard poems and pictures, blanks for record of birth, father's and mother's photos and autographs, baby's photos from year to year, baptism, first birthday and first Christmas,—and for clever sayings.

My Job—Preaching: Samples for Preachers and Laymen, by Burris Jenkins. Cokesbury Press, Nashville, Tenn. 220 pages. $1.50.

The author is pastor of a community church that meets in the large Municipal Auditorium of Kansas City. To achieve success and hold it in such a job a man must have outstanding gifts of heart and brain and tongue, no matter what his particular tenets may be. Dr. Jenkins says:

"This world wants religion, . . . it wants Christ, simple, plain and clear, freed from all dogmas and sects and petty limitations. It would gladly welcome him, and it will gladly listen to men who make him clear, understandable, living and breathing."

That is where he stands in his ministry.

There are 18 textual sermons in the book, the first of which on 1 Corinthians 1. 21 gives it title. Nearly every sermon title is unhackneyed: for instance, "The Man Who Played God," Matthew 10. 29; "April Fool," 1 Corinthians 1. 27; "An Old Bronze Door Knocker," Revelation 3. 20. One sermon is entitled "The Wisdom of Will Rogers" on the text Judges 16. 25; another "Amos 'n' Andy" on 1 Samuel 18. 1.

Enough said!

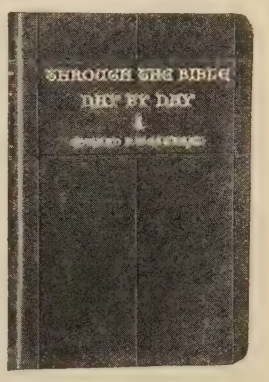
Old Time Revivals, by John Shearer. Million Testaments Campaign, 1505 Race Street, Philadelphia. 112 pages, illustrated. 25 cents.

The author is a Scotsman who has made a study of outstanding spiritual awakenings since the days of the Puritans. The New England revival in the 18th century in which Jonathan Edwards figured, the Wesley and Whitefield awakening, and others as well known down to the Torrey-Alexander worldwide campaigns are supported by many others less widely known but equally of God. There are 16 chapters in all.

To read a book like this is to awaken prayer for similar blessing now. Also it throws fuel on to the fire—if there is any fire in the reader's soul.

Send Greetings WITH A BOOK

EACH day of the New Year will be brighter if **Through the Bible Day By Day** is a companion volume to the Bible. Here Edward P. Westphal presents a plan for devotional reading which avoids duplicate selections and places readings from the poetical and prophetic books in their proper setting. Bound in limp maroon fabrikoid with rounded corners and gold lettering. **$1.25**



IF you are looking for a Christmas gift for a pastor, Sunday School superintendent or friend interested in music or hymnody here is a real "find." **Hymn Lore**, by Calvin W. Laufer, is a collection of stories about the origin and history of 50 familiar hymns. Bound and printed with distinction in blue and gold. An addition to any library. **$1.25**

CHEER, encouragement and inspiration "for those whose path of life seems dark" are offered in **For Times of Crisis,** a book of devotions by Ilion T. Jones. The author classifies Scriptural passages under headings of recent terminology. These chosen selections cover a wide range of human experience. The busiest man can, in just a few minutes time, find in this volume the very "heart of the Bible." Non sectarian. Bound artistically in blue and gold. **$1.25**

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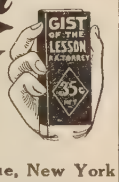

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PASTORAL MINISTRY (THE), by Hampton Adams. Cokesbury Press, Nashville, Tenn. 173 pages. $1.

The pastor of a church of over a thousand members, ten years out from the seminary, has discovered that pastoral work can be more important than preaching. His thought and experience have led him to discuss a dozen aspects of the work.

First, establishing the pastoral relation. In the Roman Catholic church the clergy have definite pastoral functions, but a Protestant minister is judged more for preaching ability. He should, however, have convictions regarding the pastoral office, and respond to his people's need. The author thinks that seminaries should have courses in psychology, psychoanalysis and psychiatry. How to hold the church together, pastoral calling, when death comes to homes, weddings, preparing children for church membership, dealing with young people and college students, these and other avenues of pastoral care give the author occasion to say wise and helpful things for lay people as well as fellow pastors.

Sermons and Essays

ANGEL IN THE SOUL (THE), by Joseph Fort Newton. Harper & Brothers, New York. 122 pages. $1.

This book is noteworthy as the first number in Harper's new sermon series, Harper's Monthly Pulpit. Each month a volume of 10 sermons by a famous American preacher is to be published at the price of a dollar. The list for twelve months includes several younger men like Harold Cooke Phillips, Albert G. Butzer, Ralph W. Sockman.

Dr. Fort Newton always preaches on a high spiritual and literary level. There is an amazing amount of references to other authors in this book: not just quotations, but the assimilation of suggestive ideas from others. It is evidence of wide, thoughtful reading, and adds freshness to the sermons.

The title of the book is from Bernard of Clairvaux:

"The angel is in the soul suggesting good things, not bestowing them."

The text of the first address, which has the same title, is Revelation 21. 17. All the sermons are textual.

FOUR MARYS (THE), by Agnes Sligh Turnbull. Fleming H. Revell Co., New York. 128 pages, decorated cover. $1.50.

The four are Mary of Nazareth, Mary of Magdala, Mary of Bethany, and Mary of Capernaum. Each is the leading figure in a fictional presentation based on what the Bible says about them.

The author is a gifted writer. She has spiritual sympathy and perception in her analysis of each character. The stories she builds up would seem to be true to life at the time. The extra non-Biblical filling harmonizes with the Biblical tone and narrative.

HAVE WE OUTGROWN RELIGION? by Charles Reynolds Brown. Harper & Brothers, New York. 198 pages. $2.

Dr. Brown is nothing if not hard-headed and practical. It shows in the 12 addresses in this volume. The book title is also that of the first address. All the other chapters examine some other slant of current religious restlessness and confusion.

It is unfortunate that his opening words airily take for granted that the Gadarene demoniac was merely mentally unbalanced instead of being possessed by a demon or demons as the Bible states. It would have illustrated his point better to stick to facts. But Dr. Brown says he never urges "anyone to believe in the great spiritual objectives because the Bible says so, or because the church says so. I ceased many years ago to believe in any form of religion which rests its claims on external authority." Has he outgrown the historical basis of Christ and Christianity? Where did he get his "spiritual objectives"?

Dr. Brown is a welcome speaker in college chapels and elsewhere, his style is so straightforward and reasonable. The printed page retains a good impression of his delivery.

SEEING THE INVISIBLE, by Harold Cooke Phillips. Harper & Brothers, New York. 122 pages. $1.

"Invisible" is used by Mr. Phillips to mean real, though unseen by mortal eye. The sermon with the same title as the book is on John 14. 19. There are 10 sermons in all.

The author is one of the younger prominent Baptist preachers, who preaches the gospel with persuasive power and applies it to the problems of everyday life. He is minister of the First Baptist Church of Cleveland, O.

VOICE WITHIN US (THE); STORY-TALKS TO CHILDREN, by Stuart Nye Hutchison. Fleming H. Revell Co., New York. 182 pages. $1.50.

Dr. Hutchison finds a sure way to interest children is to give them a talk in every Sunday morning service. Here he reproduces 52 talks. They are all based on texts, and while largely anecdotal they contain solid lessons.

They were given in the East Liberty Presbyterian Church at Pittsburgh.

WORSHIP GOD! by James I. Vance. Fleming H. Revell Co., New York. 153 pages. $1.50.

Dr. Vance, minister of the First Presbyterian Church of Nashville, has a distinctive style,—short staccato sentences, every one contributing to logical argument and prophetic statement of gospel truth. He stands immovable on the Bible, and makes Christ his center. He has also a clear grasp of passing events and current conditions in individual life and in society. He calls sin sin, and is skilful in applying the gospel remedy.

The 16 chapters in this volume are varied in theme. Some are doctrinal,—"The God Idea," "A Personal God." Some answer passing questions,—"Is Religion Worthwhile?" "Has Religion a Future?" "What Kind of a Revival?" Three are on the Bible. Others are on partnership with God, prayer, churchgoing. The last chapter and the climax of the book is that having tried everything else it might not be a bad plan to go back to Calvary and try the religion of Jesus. "Worship God!"

Various Topics

AMERICA, THE PHILIPPINES AND THE ORIENT, by Hilario Camino Moncado. Fleming H. Revell Co., New York. 214 pages. $2.

The author is founder and president of the Filipino Federation of America, which has over 25,000 members in America and Hawaii, and over a million in the Philippines. Among other objects it aims to peacefully obtain the immediate and complete independence of the Islands on a fair and truthful understanding of relations with the United States. This book is a plea for these aims.

It is decidedly interesting to read a Filipino's recital and interpretation of history. He believes in the unity of Asia. He claims there was high civilization and culture in the Philippines before Spanish aggression. He analyzes without mercy the facts in Spanish and American expansion and domination. He insists on Filipino capacity for stable government. Blessings of American rule are said to be education and self-government. But the Filipinos will be satisfied with nothing less than independence.

The book is written in friendly spirit and with judicial statement, apparently. It presents views that cannot be overlooked.

BIBLE STUDENT'S COMPANION (THE), or THE BIBLE EXPLAINER, by William Nicholson. Fleming H. Revell Co., New York. 870 pages. $2.50.

A volume that is most useful as far as it goes: by which we mean that being necessarily brief one will not find here everything he may want to know. But the ordinary student or reader will find it a handy source of much information, indeed.

All the persons and places mentioned in the Bible are noted, also difficulties, doctrines, etc. Usually an abbreviated concordance is appended to the explanation of a word. Expressive phrases in the Bible are explained.

The print is small, so the amount of matter is large. One surely gets his money's worth.

BIBLE CROSS-WORD PUZZLE BOOK (THE), by S. K. Davis. W. A. Wilde Co., Boston, Mass. 120 pages. $1.

Fifty puzzles based largely on the Bible. In many cases the Bible reference is given as a clue to the answer. And the correct answer to every puzzle is given at the end.

Not only is this a test of one's knowledge of the Bible, but it affords appropriate occupation or mental diversion for young and old on Sunday. The puzzles are not too easy.

BOOK OF DAILY DEVOTION (THE), edited by Elmer T. Clark and W. G. Cram. Cokesbury Press, Nashville, Tenn. 400 pages, decorated cover.

A page is devoted to every day in the year, and also to 18 undated special occasions such as Christmas Day and Washington's Birthday. The page contains a passage of Scripture, a hymn or other poem, a prayer. The prayers are by different persons whose names are indexed,—living persons, we take it,—one prayer by each except in five or six cases. There is also an Index of Scripture Texts.

The large print and tasty make-up will prove specially attractive to older readers.

HYMN LORE, by Calvin W. Laufer. Westminster Press, Philadelphia. 205 pages. $1.25.

The pleasing appearance of this book is matched by its pleasing contents. Stories about the hymns we love are always agreeable. In this book they are presented with acumen and good taste, revealing their literary quality and spiritual power.

Fifty hymns are passed in review. Their authorship and history are recounted. Their character and themes are interpreted. Their tunes, if special tunes are used with them, are also given attention. Often some incidents con-

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TALKING WITH GOD, edited by Alfred Franklin Smith. Cokesbury Press, Nashville, Tenn. 151 pages.

This small book is on a different plan from others of its kind. One prayer is printed on each page, 130 in all. Each prayer has a title. Each is by a different author, whose name and address and church or other connection are given at the bottom of the page. The material is made available by three indexes—Authors, Titles, Topics. Among the latter are prayers for the special occasions in the church year, as well as for the usual objects of prayer.

Faith That Follows On

(*Concluded from page 553*)

upon a scene the beauty of which never fails to deepen the impression of the message itself. We shall have quiet moments of meditation and prayer, in which God may speak to our own hearts, and in which, I trust, we shall speak to him in words of self-dedication and loyalty.

In many ways Northfield will prove a mountain top experience to those who have eyes to see and ears to hear. Best of all, the visions that come to us here will be normal, a part of life; not fantastic, or unreal. Shall we be receptive? I wish every one of us might have in his or her heart that prayer which George Croly so beautifully voices in his hymn:

> I ask no dream, no prophet ecstasies,
> No sudden rending of the veil of clay,
> No angel visitant, no opening skies,
> But take the dimness of my soul away!

Dreams can be realized.

It is no easy battle, this striving of the soul for the higher life. Things are so apparent and so appealing. It is not only the comforts of life, in which every person has a right to share; not merely the luxuries which so easily become necessities in our thought; even more compelling are those subtler influences of society, the folkways, the standards of value and modes of conduct adopted

Record of Christian Work

VOLUME 51

1932

A. P. FITT, Editor

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by those about us, those who are nearest to us, congenial friends, whom we admire and even love. How imperative is that familiar phrase, "Everybody's doing it"! It is the tendency of such conditions to make the conflicting vision seem remote and unattainable. How easy it is to say, "Ah, yes; that's a beautiful dream, but it's too idealistic!" How many there are to whom it is the last word of condemnation and dismissal to say of another, "Oh, he's an idealist!"

Well, Paul was an idealist. He followed a gleam in the dark, but it led to daylight. Jesus was an idealist. Look at that picture of realism versus idealism: ecclesiasticism and government against the light of the world,—Caiaphas, Pilate and Jesus.

Says Caiaphas, stilling the uneasy qualms of some who wondered about the guilt of Jesus: "It is expedient that one man should die for the nation. Otherwise we might all perish by getting out of favor with Rome."

Pilate is more assured. Why not? Is he not the governor, wearing royal robes and attended by his officers? "Knowest thou not that I have power to release thee, and have power to crucify thee?"

But hear Jesus answer: "Thou wouldst have no power against me except it were given thee from above."

Who was the realist? Who would know of Pilate now, still less Caiaphas, had they not been minor actors in the divine tragedy?

Some dreams are fleeting. Any dream may be. It depends upon the dreamer. But the visions that come from the heart of God, ah, do not call these impossible, fantastic! You and I may not heed them. Others will, some day. So writes Alfred Noyes of the Dawn of Peace, another dream that some call a mirage:

Dreams, are they? But ye cannot stay them,
Or thrust the dawn back for one hour!
Truth, love and justice, if ye slay them,
Return with more than earthly power.

Strive, if ye will, to seal the fountains
That send the spring through leaf and spray:
Drive back the sun from the eastern mountains,
Then bid this mightier movement stay!

This is God's world. He has his plan and purpose for it, which in his good time shall be realized. In our moments of aspiration and longing he bids us be his helpers and leaders in the accomplishment of that purpose. We can do it if we can dream and if we have the faith that follows on!

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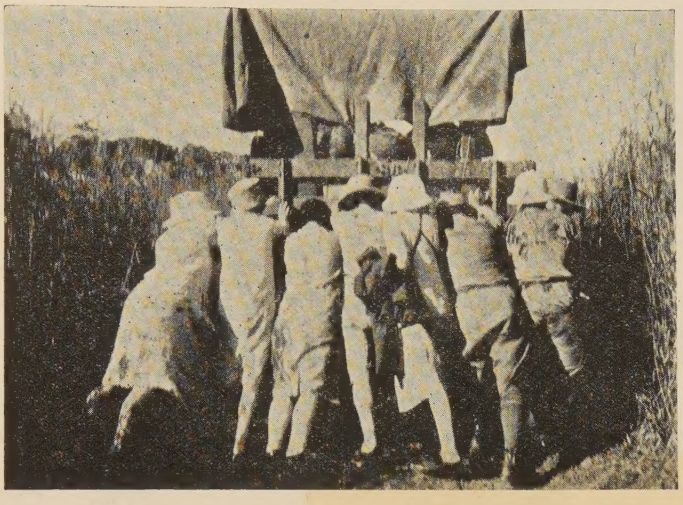

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